Navigation Spiritualiz'd:

OR, A

NEW COMPASS

FOR

SEAMEN

Consisting of XXXII Points

Of { Pleasant *OBSERVATIONS*, Profitable *APPLICATIONS*, and Serious *REFLECTIONS*:

All concluded with so many Spiritual Poems.

Whereunto is now Added,

I. *A Sober Consideration of the Sin of Drunkenness.*
II. *The Harlot's Face in the Scripture-Glass.*
III. *The Art of Preserving the Fruit of the Lips.*
IV. *The Resurrection of Buried Mercies and Promises.*
V. *The Sea-man's Catechism.*

Being an Essay toward their much desir'd *Reformation* from the Horrible and Detestable Sins of *Drunkenness*, *Swearing*, *Uncleanness*, *Forgetfulness of Mercies*, *Violation of Promises*, and *Atheistical Contempt of Death.*

Fit to be seriously Recommended to their Profane *Relations*, whether Sea-men or Others, by all such as Unfeignedly desire their Eternal Welfare.

And they said, Come, let us cast Lots, that we may know for whose [cause] this evil is come upon us, Jonah 1. 7.

Knowing therefore the terrours of the LORD, we perswade Men, 2 Cor. 5. 11.

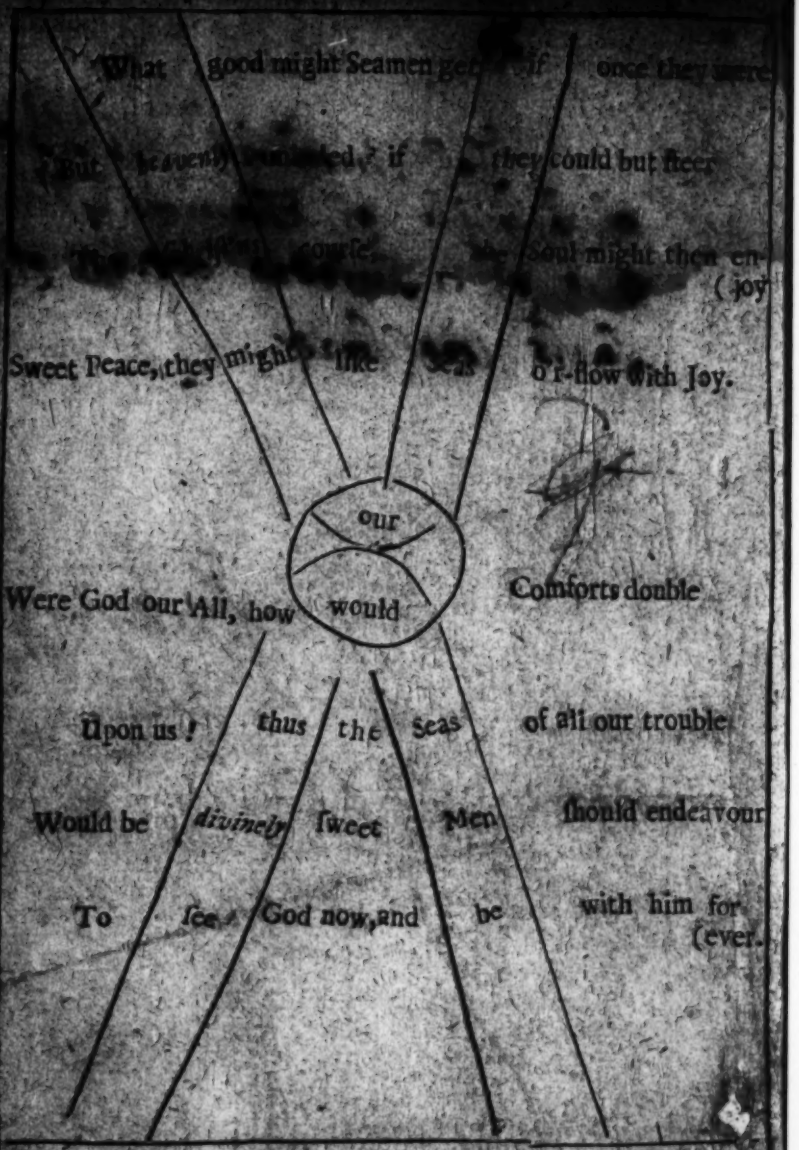
By *John Flavel*, Minister of the Gospel.

The Fourth Edition.

London, Printed for *W. Fabian* in *Mercers Chappel* at the lower end of *Cheapside*, 1698.

Jo.n Unthrift his Book
of ye gift of Thomas Glascock
out of a sincere desire of his
sails welfare

BRITISH
1 AU 6
MUSEUM



What good might Seamen get, if once they were

But heavenly [illegible] if they could but steer

[illegible] course, the Soul might then en-
(joy

Sweet Peace, they might like Seas o'r-flow with Joy.

our

Were God our All, how would Comforts double

Upon us! thus the seas of all our trouble

Would be divinely sweet Men should endeavour

To see God now, and be with him for
(ever.

BRITISH MUSEUM

To All

Maſters, Marriners and *Seamen:*

Eſpecially ſuch as belong to the Borrough of *Cliſton, Dartmouth* and *Hardnes*, in the County of *Devon.*

Sirs,

I *Find it Story'd of* Anacharſis, *that when one Ask'd him, Whether the Living or the Dead were more? He returned this Anſwer,* You muſt firſt tell me (*ſaith he*) in which Number I muſt place Sea-men; *Intimating thereby, that Sea-men are, as it were, a Third ſort of Perſons, to be Number'd neither with the Living nor the Dead; their Lives hanging continually in ſuſpence before them. And it was anciently accounted the moſt deſperate Imployment, and they little better than loſt Men that us'd the Seas.* Through all my Life (*ſaith* Ariſtotle) Three things do eſpecially repent me: Firſt, That ever I reveal'd a Secret to a Woman. Secondly, That ever I remain'd one day without a Will. Thirdly, That ever I went to any place by Sea, whither I might have gone by Land. Nothing (*ſaith another*) is more miſerable, than to ſee a Virtuous and Worthy Perſon upon the Sea. *And although Cuſtom, and the great Improvement of the Art of Navigation, have made it leſs formidable now, yet are you no further from death than you are from the waters, which is but a remove of two or three inches. Now you that border ſo nigh upon the confines of death and eternity every moment, may well be ſuppoſed to be Men of ſingular Piety and Serioufneſs: For nothing more compoſes the Heart to ſuch a frame, than the lively apprehenſions of Eternity do: and none have greater external advantages for that, than*

you have. But alas! for the generality, What sort o Men are more ungodly, and stupidly insensible of eterna concernments? Living, for the most part, as if they had made a Covenant with death, and with hell were at agreement. It was an ancient saying, Qui nescit orare, discat navigare, He that knows no? how to Pray, let him go to Sea. But we may say now, (alas, that we may say so in times of greater light) He that would learn to be profane, to drink, and swear, and dishonour God, let him go to Sea. As for Prayer, it is a rare thing among Sea-men, they count that a needless-business: they see the prophane and vile deliver'd as well as others; and therefore, What profit is there if they Pray unto him? Mal. 3. 4. As I remember, I have read of a profane Souldier, who was heard swearing, though he stood in a place of great danger; and when one that stood by him warned him, saying, Fellow-souldier, do not Swear, the Bullets flie; he answer'd, They that swear come off as well as they that pray. Soon after a shot hit him and down he fell. Plato diligently admonisht all Men to avoid the Sea; For (saith he) it is the School-master of all Vice and Dishonesty. Sirs! it is a very sad consideration to me, that you who float upon the great deeps, in whose bottom so many Thousand poor miserable Creatures lie, whose sins have sunk them down, not only into the bottom of the Sea, but of Hell also, whither divine vengeance hath pursu'd them: That you (I say) who daily float, and hover over them, and have the roaring waves and billows that swallow'd them up, gaping for you as the next prey, should be no more affected with these things. Oh what a Terrible Voice doth God utter in the Storms! It breaks the Cedars, shakes the Wilderness, makes the Hinds to Calve, Psal. 29. 5. And can it not shake your hearts This Voice of the Lord is full of Majesty, but his Voice in the Word is more efficacious and powerful, Heb. 4. 12. to convince and rip up the heart. This Word is exalted

above

above all his Name, Psal. 138. 3. *and if it cannot awaken you, it is no wonder you remain secure and dead, when the Lord utters his Voice in the most dreadful storms and tempests. But if neither the Voice of God uttered in his dreadful Works, or in his glorious Gospel, can effectually awaken and rouze, there is an* Euroclidon, *a fearful storm coming, which will so awaken your souls, as that they shall never sleep any more*, Psal. 11. 6. Upon the wicked he shall reign Snares, Fire and Brimstone, and an horrible Tempest: This is the portion of their Cup. *You that have been at Sea in the most Violent storms, never felt such a storm as this, and the Lord grant you never may; no Calm shall follow this Storm. There are some among you, that, I am perswaded, do truly fear that God in whose hand their Life and Breath is; Men that fear an Oath, and are an honour to their Profession; who drive a Trade for* Heaven, *and are diligent to secure the happiness of their Immortal souls, in the Insurance-Office above: but for the generality, alas! they mind none of these things. How many of you are coasting to and fro, from one Country to another? but never think of that* Heavenly *Country above, nor how you may get the Merchandize thereof, which is better than the Gold of* Ophir. *How oft do you tremble to see the foaming Waves dance about you, and wash over you? yet consider not how terrible it will be to have all the waves and billows of God's wrath to go over your souls, and that for ever. How glad are you, after you have been long toss'd upon the Ocean, to descry Land? And how yare and eagerly do you look out for it? who yet never had your hearts warmed with the consideration of that Joy which shall be among the* Saints, *when they arrive at the* Heavenly Strand, *and set foot upon the shore of Glory.*

O Sirs! I beg of you, if you have any regard to those precious immortal Souls of yours, which are also imbarqued for Eternity, *whither all winds blow them, and will*

quickly be at their Port of Heaven or Hell, that you will seriously mind these things, and learn to steer your course to Heaven, and improve all Winds (I mean opportunities and means) to waft you thither.

Here you venture life and liberty, run through many Difficulties and Dangers, and all to compass a perishing Treasure; yet how often do you return disappointed in your Designs? or if not, yet it is but a fading short-liv'd Inheritance, which like the flowing Tide, for a little while, covers the shore, and then returns, and leaves it naked and dry again: And are not Everlasting Treasures worth venturing for? Good Souls, be wise for Eternity: I here present you with the Fruit of a few spare Hours, redeemed for your sakes, from my other Studies and Imployments, which I have put into a new Dress and Mode. I have endeavoured to cloath Spiritual Matters in your own Dialect and Phrases, that they might be the more intelligible to you; and added some pious Poems, with which the several Chapters are concluded, trying by all means to assault your several Affections, and as the Apostle speaks, to catch you with guile. I can say nothing of it; I know it cannot be without its manifold imperfections, since I am conscious of so many in my self: Only this I will adventure to say of it, That how defective or empty soever it be in other respects, yet it is stuffed and filled with much true love to, and earnest desires after the salvation and prosperity of your Souls. And for the other defects that attend it, I have only two things to offer, in way of excuse: It is the first Essay that I ever made in this kind, wherein I had no President: And it was hastned, for your sakes, too soon out of my hands, that it might be ready to wait upon you, when you undertake your next Voyage; so that I could not revise and polish it. Nor indeed was I sollicitous about the stile; I consider, I writ not for Critical and Learned Persons: my design is not to please your Fancies any

further

further, than I might thereby get advantage to profit your Souls. I will not once question your welcome Reception of it: If God shall bless these Meditations to the Conversion of any among you, you will be the Gainers, and my heart shall rejoyce, even mine. How comfortably should we shake hands with you, when you go abroad, were we perswaded your Souls were interested in Christ, and secured from perishing, in the New Covenant? What life would it put into our Prayers for you, when you are abroad, to consider that Jesus Christ is interceeding for you in Heaven, whilst we are your Remembrancers here on Earth? How quiet would our hearts be, when you are abroad in Storms; did we know you had a special Interest in him whom Winds and Seas obey? To conclude, what Joy would it be to your Godly Relations, to see you return new Creatures? Doubtless more than if you came home laden with the Riches of both Indies.

Come, Sirs! set the heavenly Jerusalem *upon the Point of your* New Compass; *make all the Sail you can for it; and the Lord give you a prosperous Gale, and a safe Arrival in that Land of Rest.*

So prays
Your most Affectionate Friend to serve
you, in Soul-Concernments.

JOHN FLAVEL.

IMPRIMATUR,

Geo. Stradling, *S. T. P.*
Rev. in Christo Pat.
D. Gilb. *Archiepisc.*
Cant. a Sac. Domest.

Ex. Ed. Lamb.
Dec. 14. 1663.

To

To every Sea-man *Sailing Heavenward.*

Ingenious Sea-man,

THE Art of Navigation, by which Iſlands eſpecially are enriched, and preſerved in ſafety from Forenſical Invaſions; and the wonderful Works of God in the great Deep, and Foreign Nations are moſt delightfully and fully beheld, *&c.* is an Art of exquiſite excellency, ingenuity, rarity, and mirability: But the *Art of Spiritual Navigation* is the Art of Arts. It is a gallant thing to be able to carry a Ship richly laden round the World: but it is much more gallant to carry a Soul (that rich loading, a Pearl of more worth than all the Merchandiſe of the world) in a body (that is liable to leaks and bruiſes as any Ship is) through the Sea of this World (which is as unſtable as water, and hath the ſame briniſh taſte and ſalt guſt which the waters of the Sea have) ſafe to Heaven (the beſt Haven) ſo as to avoid ſplitting upon any Soul-ſinking Rocks, or ſtriking upon any Soul-drowning Sands. The Art of Natural Navigation is a very great myſtery; but the Art of Spiritual Navigation is by much a greater myſtery. Humane wiſdom may teach us to carry a Ship to the *Indies*; but the Wiſdom only that is from above can teach us to ſteer our courſe aright to the *Haven of Happineſs*. This Art is purely of *Divine Revelation*. The truth is, *Divinity* (the Doctrine of living to God) is nothing elſe, but the *Art of Soul-Navigation*, revealed from Heaven. A meer man can carry a Ship to any

deſired

desired *Port* in all the World, but no meer man can carry a Soul to Heaven. He must be a Saint, he must be a Divine (so all Saints are) that can be a *Pilot* to carry a Soul to the *fair Haven in Emanuel's land*. The Art of Natural Navigation is wonderfully improved since the coming of *Christ*, before which time (if there be truth in *History*) the use of the *Loadstone* was never known in the world; and before the vertue of that was revealed unto the *Mariner*, it is unspeakable with what uncertain wandrings Sea-men *floated* here and there, rather than *sailed* the right and direct way. Sure I am, the Art of Spiritual Navigation is wonderfully improved since the coming of Christ: it oweth its cleerest and fullest discovery to the coming of Christ. This Art of Arts is now perfectly revealed in the Scriptures of the Old and New Testament; but the Rulers thereof are dispers'd up and down therein. The collecting and methodizing of the same, cannot but be a work very useful unto Souls: Though when all is done, there is an absolute necessity of the teachings of the Spirit, and of the anointing that is from above, to make Souls *Artists* in sailing Heavenward. The *Ingenious Author* of the *Christian's Compass*, or the *Mariners Companion*, makes three Parts of this Art (as the School-men of Divinity,) viz. *Speculative*, *Practical*, and *Affectionate*. The principal things necessary to be known by a Spiritual *Sea-man*, in order to the steering rightly and safely to the *Port* of Happiness, he reduceth to four Heads, answerable to the four general Points of the Compass; making *God* our *North*; *Christ* our *East*; *Holiness* our *South*; and *Death* our *West* Points. Concerning God, we must know, 1. That he is, *Heb.* 11. 6. and that there is but one God, 1 *Cor.* 8. 5, 6. 2. That this God is that Supreme Good, in the enjoyment of whom

whom all true happiness lies, *Psal.* 4. 6, 7. *Mat.* 5. 8.---18. 20. 3. That (Life eternal lying in God, and he being incomprehensible and unconceivable in Essence, as being a Spirit) our best way to eye him is in his Attributes, *Exod.* 34. 5, 6, 7. and works, *Rom.* 1. 20. and especially in his Son, 2 *Cor.* 4. 6. 4. That as God is a Spirit, so our chiefest, yea only way of knowing, enjoying, serving, and walking with him, is in the Spirit likewise, *Joh.* 4. 24. Concerning Christ, we must know, 1. That he is the true Sun which ariseth upon the World, by which all are enlightned, *John* 1. 9. *Mal.* 3. 2. *Luke* 1. 78, 79. 2. That God alone is in him, reconciling himself to the World, 2 *Cor.* 5. 19. 1 *Cor.* 1. 30. *John* 14. 6. 3. That Jesus Christ is only made ours by the union and in-dwelling of himself in us through the spirit, 1 *Cor.* 2. 9, 10. and 6. 17. *Joh.* 16. 8, 9. 1 *Cor.* 12. 3. 13. 4. That the way of the spirits uniting us to Christ, is by an act of Power on his part, and by an act of Faith on our parts, *John* 3. 16. last 5. 29. *Eph.* 3. 17. Concerning Holiness, we must know, 1. That whoever is in Christ is a new creature, 2 *Cor.* 5. 17. 1 *Cor.* 6. 11. 2. Holiness is the Souls highest lustre, *Exod.* 15. 11. when we come to perfection in Holiness, then is our Sun at the height in us. 3. Holiness, is Christ filling the Soul; Christ our Sun is at highest in our hearts, when they are most holy. 4. This Holiness is that which is directly opposite to sin: sin eclipses holiness, and holiness scatters sin, *Heb.* 7. 26. *Phil.* 2. 15. 2 *Pet.* 3. 11. Concerning Death, we must know, 1. Death is certain: the Sun of our Life will set in Death: when our days come about to this Western-point, it will be night, *Heb.* 9. 27. *Psal.* 49. 7, 9. 2. If we die in our sins out of Christ, we are undone for ever, *Job* 8. 24. *Phil.* 1. 21. 3. It is our be-

nighting

nighting to die, but it's not our annihilating, 1 *Cor.* 15. *Rev.* 20. 12. 4. After Death comes Judgment; all that die ſhall ariſe to be judged, either for life or death the ſecond time, *Heb.* 9. 27. *Mat.* 25. *Heb.* 6. 2. Theſe four heads, and the particulars under them are as neceſſary to be known in Spiritual Navigation, as the four Points of the Compaſs are in Natural Navigation. The things which we ought to do, in order to our arrival to our Happineſs, our Author makes as many as there be Points in the Compaſs. And for an help to memory, we may begin every particular with initial known Letters on the Points of the Compaſs. 1. N. Never ſtir or ſteer any courſe, but by Light from God, *Pſal.* 119. 105. *Iſa.* 8. 10. 2. N. and by E. Never Enter upon any Deſign, but ſuch as tends towards Chriſt, *Act.* 10. 43. 3. N. N. E. Note Nothing Enviouſly, which thrives without God, *Pſal.* 73. 12, 13. 4. N. E. and by N. Never Enterprize Not-warrantable courſes, to procure any the moſt prized or conceited advantages, 1. *Tim.* 6. 9, 10. 5. N. N. E. Now Entertain the ſacred Commands of God, if hereafter thou expect the ſoveraign conſolations of God, *Pſal.* 119. 48. 6. N. E. and by E. Never Eſteem *Egypt*'s Treaſures ſo much, as for them to forſake the People of God, *Heb.* 11. 26. 7. E. N. E. Err not, Eſpecially in ſoul-affairs, *Ja.* 1. 16. 1 *Tim.* 1. 19, 20. 2 *Tim.* 2. 18. 8. E. and by N. Eſchew Nothing but ſin, 1 *Pet.* 3. 11. *Job* 1. 7, 8--31. 34. 9. E. Eſtabliſh thy heart with grace, *Heb.* 13. 9. 10. E. and by S. Eye Sanctity in every action, 1 *Pet.* 1. 15. *Zech.* 14. 29. 11. E. S. E. Ever Strive Earneſtly to live under, and to improve the means of Grace. 12. S. E. and by E. Suffer Every Evil of puniſhment of ſorrow, rather than leave the ways of Chriſt and Grace. 13. S. E. Sigh Earneſtly for more enjoy-

ments

ments of Christ. 14. S.E. and by S. Seek Evermore some Evidences of Christ in you the hope of glory. 15. S.S.E. Still Set Eternity before you, in regard of enjoying Jesus Christ, *Joh.* 17. 24. 16. S. and by E. Settle't Ever in your soul, as a principle which you will never depart from, that holiness and true happiness are in Christ and by Christ. 17. S. Set thy self always as before the Lord, *Psal.* 16. 8. *Acts* 2. 25. 18. S and by W. See Weakness hastning thee to death, even when thou art at the highest pitch or point. 19. S.S.W. See Sin Which is the sting of Death, as taken away by Christ, 1 *Cor.* 15. 55, 56. 20. S.W. and by S. Store up Wisely Some provisions every day for your dying day. 21. S.W. Set Worldly things under your feet, before death come to look you in the face. 22. S.W. and by W. Still Weigh and Watch with loins girded and lamps trimmed, *Luk.* 12. 35, 36, 37. 23. W.S.W. Weigh Soul-Works, and all in the ballance of the Sanctuary. 24. W. and by S. Walk in Sweet communion with Christ here, and so thou maist die in peace, *Luk.* 2. 29. 25. W. Whatsoever thy condition be in this world, eye God as the disposer of it, and therein be contented, *Phil.* 4. 11. 26. W. and by N. Walk Not according to the course of the most, but after the example of the best. 27. W.N. W. Weigh Not What men speak or think of thee, so God approve thee, 2 *Chro.* 10. 18. *Rom.* 2. 28, 29. 28. N. W. and by W. Never Wink at, but Watch against small sins, nor neglect little duties, *Eph.* 5. 15. 29. N.W. Never Wish rashly for death, nor love life too inordinately, *Job* 3. 4. 30. N. W. and by N. Now Work Nimbly ere night come, *Joh.* 12. 35, 36. *Eccles.* 9. 10. 31. N.N.W. Name Nothing When thou pleadest with God for thy Soul, but Christ and Free-grace, *Dan.* 9. 17. 32. N. and by W. Now

W. Now Welcome Christ, if at death thou wilt be welcomed by Christ. A tender, quick, enlivened, and enlightened Conscience, is the only Point upon which we must erect these Practical Rules of our Christian Compass, *Heb.* 13. 1. 2 *Cor.* 1. 12. Our Memory, that is the *Box* in which this Compass must be kept, in which these Rules must be treasured, that we may be as ready and expert in them, as the *Mariner* is in his Sea-compass. So much for the speculative and practical parts of the Art of Soul-Spiritual-Navigation. The Affectionate part doth principally lie in the secret motions or movings of the Soul towards God, in the Affections which are raised and warmed, and especially appear active in Meditation: Meditation being as it were the Limbeck or Still in which the Affections heat and melt, and as it were drop sweet spiritual Waters. The affectionate Author of the Christians Compass doth indeed, in the third and last part of his Undertaking, hint at several Meditations which the spiritual Seaman is to be acquainted with, unto which thou hast an excellent Supplement in this *New Compass for Seamen.* This Collection is prefixt, that at once thou mayest view all the Compasses (both the Speculative, Practical, and Affectionate) by which thou must steer Heaven-ward. What further shall be added by way of Preface, is not to commend this New Compass, which indeed (2 *Cor.* 3. 1.) needs no συστατικῶν ἐπιστολῶν, *Letters of Commendation*, or any Panegyrick to usher it into any honest heart: but to stir up all, especially Sea-men, to make conscience of using such choice helps for the promoting the sanctification and salvation of their Souls, for the making of them as dexterous in the Art of Spiritual Navigation, as any of them are in the Art of Natural Navigation. Consider therefore.

1. What

1. What rich Merchandize thy Soul is. Chriſt aſſures us, one Soul is more worth than all the world. The Lord *Jeſus* doth as it were put the whole world in one ſcale, and one ſoul in the other, and the world is found too light, *Mat.* 16. 26. Shouldſt thou by skill in Natural Navigation carry ſafe all the treaſures of the *Indies* into thine own Port, yea, gain the whole world, and for want of skill in ſpiritual Navigation loſe thy ſoul, thou wouldſt be the greateſt loſer in the world. So far wilt thou be from profiting by any of thy Sea-voyages. There is a plain *μείωσις* in thoſe words of Chriſt, *What is a man profited if he ſhall gain the whole world, and loſe his own ſoul? or what ſhall a man give in exchange for his ſoul?* More is meant, than is ſpoken.

Eraſmi Chiliad, p. 299.

2. What a leaking Veſſel thy body is in which this unſpeakable inconceivable rich Treaſure, thy ſoul, is embarked! O the many diſeaſes and diſtempers in the humors and paſſions, that thy body is ſubject to! It is above 2000 years ago, that there have been rekoned up 300 Names of Diſeaſes; and there be many under one name, and many nameleſs, which poſe the Phyſicians not only how to cure them, but how to call them. And for the affections and paſſions of the Mind, the diſtempers of them are no leſs deadly to ſome, than the diſeaſes of the body. But beſides theſe internal cauſes, there are many external cauſes of Leaks in this Veſſel, as * poiſonous malignities, wrathful

The ſmalleſt Pore is a Leak wide enough to let in Death, and ſink thy Veſſel.

* *In Nubia, quæ eſt Æthiopia, venenum eſt cujus grani unius decima pars hominem, vel unum granum decem homines,* Dan. Senert. *Hypom. Phyſ. Cap.* 2. *p.* 47.

hoſtilities,

hostilities, and casual mishaps; very small matters may be of great moment to the sinking of this Vessel. The least Gnat in the Air may choak one, as it did *Adrian*, a Pope of *Rome*; a little hair in Milk may strangle one, as it did a Counsellor in *Rome*; a little stone of a Raisin may stop ones breath, as it did the Poetical Poet *Anacreon*. Thus you see what a leaking Vessel you sail in. Now the more leaky any ship is, the more need there is of skill to steer wisely.

3. Consider what a dangerous Sea the World is, in which thy Soul is to sail in the leaking ship of thy body. As there are not more changes in the Sea, than are in the World, the world being only constant in inconstancy, *The fashion of this world passeth away*, 1 Cor. 7. 31. so there are not more dangers in the Sea for ships, than there are in the world for souls. In this world Souls meet with Rocks and Sands, *Syrens* and Pyrates. Worldly Temptations, worldly Lusts, and worldly Company cause many to *drown themselves in perdition*, 1 Tim. 6. 9. The very things of this world endanger our Souls. By worldly Objects we soon grow worldly. It is hard to touch Pitch, and not be defiled. The lusts of this world stain our glory, and the men of this world pollute all they converse with. A man that keeps company with the men of this world, is like him that walketh in the Sun, tanned insensibly. Thus you have hinted the dangerousness of the Sea wherein you are to sail. Now, the more dangerous the Sea is, the more requisite it is the Sailer be an Artist.

4. Consider, what if through want of skill in the heavenly Art of spiritual Navigation, thou shouldst not steer thy Course aright: I will instance only in two consequents thereof. 1. Thou wilt never

arrive at the Haven of Happineſs. 2. Thou ſhalt be drowned in the Ocean of God's wrath. As true as the Word of God is true; as ſure as the Heavens are over thy head, and the Earth under thy feet; as ſure as thou yet liveſt and breatheſt in this Air: ſo true and certain it is, thou ſhalt never enter into Heaven, but ſink into the depth of the bottomleſs pit. Am I not herein a Meſſenger of the ſaddeſt Tidings that ever yet thy Ears did hear? Poſſibly now thou makeſt a light matter of theſe things, becauſe thou doſt not know what it is to miſs of Heaven, and what it is for ever to lie under the wrath of God: but hereafter thou wilt know fully, what it is to have thy Soul loſt eternally, ſo loſt, as that God's mercies, and all the good there is in Chriſt, ſhall never ſave it; and as God hath ſet and ordered things, can never ſave it. Hereafter thou wilt be perfectly ſenſible of the good that thou mighteſt have had, and of the evil that ſhall be upon thee (this is God's peculiar Prerogative, to make a Creature as ſenſible of Miſery as he pleaſeth,) then thou wilt have other thoughts of theſe things than now thou haſt. Then the thoughts of thy mind ſhall be buſied about thy loſt Condition, both as to the pain of loſs, and the pain of ſenſe; ſo that thou ſhalt not be able to take any eaſe any moment: then, that thy torments may be increaſed, they acknowledge, the truth of thy apprehenſions, yea, the ſtrength of them, ſhall be encreaſed; thou ſhalt have true and deep apprehenſions of the greatneſs of that good that thou ſhalt miſs of, and of that evil which thou ſhalt procure unto thy ſelf; and then thou ſhalt not be able to chooſe, but to apply all thy loſs, all thy miſery to thy ſelf, which will force thee to roar out, O my loſs!

Ignis Gehennæ lucebit miſeris, ut videant unde doleant. Inſid: de ſum. bon. l. 1.

loſs! O my miſery! O my unconceivable unrecoverable loſs and miſery! Yea, for the increaſing of thy torments, thy Affections and Memory ſhall be enlarged. O that, to prevent that loſe and miſery, theſe things may now be known and laid to heart! O that a blind Underſtanding, a ſtupid Judgment, a bribed Conſcience, a hard Heart, a bad Memory, may no longer make Heaven and Hell to ſeem but trifles to thee! Thou wilt then eaſily be perſwaded to make it thy main buſineſs here, to become an Artiſt in *Spiritual Navigation.* But to ſhut up this Preface, I ſhall briefly acquaint *Sea-men*, why they ſhould, of all others, be Men of ſingular Piety and Heavenlineſs, and therefore more than ordinarily ſtudy the heavenly Art of *Spiritual Navigation.* O that *Sea-men* would therefore conſider,

1: How nigh they border upon the Confines of Death and Eternity every moment. There is but a ſtep, but an inch or two between them and their Graves continually. The next Guſt may over-ſet them; the next Wave may ſwallow them up. In one place lies lurking dangerous Rocks, in another perilous Sands, and every-where ſtormy Winds, ready to deſtroy them. Well may the *Sea-men* cry out, *Ego craſtinum non habui*: I have not had a Morrow in my hands theſe many Years. Should not they then be extraordinary ſerious and heavenly continually? Certainly (as the Reverend *Author* of this *New Compaſs* well obſerves) nothing more compoſeth the heart to ſuch a frame, than the lively apprehenſions of Eternity do; and none have greater external advantages for that, than *Sea-men* have.

Terror ubique tremor, timor undeq; & undiq; terrari. Ovi.

Mundi creatio est Scriptura Dei, Clemens. *Universus mundus est Deus explicatus.*

2. Consider (*Sea-men*) what extraordinary help you have by the Book of the Creatures; the whole Creation is God's Voice, it is God's excellent Hand-writing, or the Sacred Scriptures of the Most High, to teach us much of God, and what reasons we have to bewail our Rebellion against God, and to make conscience of obeying God only, naturally and continually. The Heavens, the Earth, the Waters, are the three great Leaves of this Book of God, and all the Creatures are so many Lines in those Leaves. All that learn not to fear and serve God by the help of this Book, will be left inexcusable, *Rom.* 1. 20. How inexcusable then will ignorant and ungodly *Sea-men* be? *Sea-men* should, in this respect, be the best Scholars in the Lord's School, seeing they do more, than others, see the Works of the Lord, and his Wonders in the great Deep, *Psal.* 107. 24.

3. Consider how often you are nearer Heaven than any People in the World. *They mount up to heaven*, Psal. 107. 26. It has been said of an ungodly Minister, that contradicted his Preaching in his Life and Conversation, That it was pity he should e're come out of the Pulpit, because he was there as near Heaven as ever he would be. Shall it be said of you, upon the same account, That 'tis pity you should come down from the high-towring Waves of the Sea? Should not *Sea-men*, that in stormy Weather have their feet (as it were) upon the Battlements of Heaven, look down upon all earthly Happiness in this World but as base, waterish, and worthless? The great Cities of *Campania* seem but small Cottages to them that stand on the *Alpes*. Should not *Sea-men*, that so oft mount up to

Heaven,

Heaven, make it their main buſineſs here, once at laſt to get into Heaven? What (*Sea-men*) ſhall you only go to Heaven againſt your Wills? When *Sea-men* mount up to Heaven in a ſtorm, the *Pſalmiſt* tells us, That *their ſouls are melted becauſe of trouble.* O that you were continually as unwilling to go to Hell, as you are in a ſtorm to go to Heaven!

4. And laſtly, Conſider what engagements lie upon you to be ſingularly holy, from your ſingular deliverances and ſalvations. They that go down to the Sea in Ships, are ſometimes in the Valley of the ſhadow of Death, by reaſon of the ſpringing of perilous Leaks; and yet miraculouſly delivered, either by ſome wonderful ſtopping of the Leak, or by God's ſending ſome Ship within their ſight, when they have been far out of ſight of any Land; or by his bringing their near-periſhing Ship ſafe to ſhore. Sometimes they have been in very great danger of being taken by Pirates, yet wonderfully preſerved, either by God's calming of the Winds in that part of the Sea where the Pirates have ſail'd, or by giving the poor purſued Ship a ſtrong gale of Wind to run away from their Purſuers; or by ſinking the Pirates, *&c.* Sometimes their Ships have been caſt away, and yet they themſelves wonderfully got ſafe to ſhore upon Planks, Yards, Maſts, *&c.* I might be endleſs in enumerating their Deliverances from Drowning, from Burning, from Slavery, *&c.* (Sure *Sea-men*) your extraordinary Salvations lay more than ordinary engagement upon you, to praiſe, love, fear, obey, and truſt in your Saviour and Deliverer. I have read, that the enthralled *Greeks* were ſo affected with their Liberty, procured by *Flaminius* the *Roman* General, that their ſhrill Acclamations of Σωτὴρ, Σωτὴρ, *A Saviour, a Saviour*, made the very Birds fall down from the Heavens aſtoniſhed. O how ſhould *Sea-*

men be affected with their *Sea-Deliverances*! Many that have been deliver'd from *Turkiſh Slavery*, have vowed to be Servants to their *Redeemers* all the days of their Lives. Ah, Sirs, will not you be more than ordinarily God's Servants all the days of your Lives, ſeeing you have been ſo oft, ſo wonderfully redeemed from Death it ſelf by him? Verily, do what you can, you will die in God's Debt. *As for me, God forbid, that I ſhould ſin againſt the Lord, in ceaſing to pray for you*, 1 Sam. 12. 23, 24. That by the peruſal of this ſhort and ſweet Treatiſe, wherein the judicious and ingenious Author hath well mixed *utile dulci*, profit and pleaſure, you may learn the good and right way, even to fear the Lord, and ſerve him in truth with all your hearts, conſidering how great things he hath done for you: This is the hearty Prayer of

Your Cordial Friend, earneſtly deſirous of a proſperous Voyage for your precious and immortal Souls, T.M.

The AUTHOR to the READER.

WHen Dewy-cheek'd Aurora *doth diſplay*
Her Curtains, to let in the New-born Day,
Her heavenly Face looks Red, as if it were
Dy'd with a modeſt Bluſh, 'twixt Shame and Fear.
Sol *makes her bluſh, ſuſpecting that he will*
Scorch ſome too much, and others leave to chill,
With ſuch a Bluſh, my little New-born Book
Goes out of hand, ſuſpecting ſome may look
Upon it with Contempt, while others raiſe
So mean a Peice too high, by flattering Praiſe.
Its Beauty cannot make its Father dote;
'Tis a poor Babe, clad in a Sea-green Coat.
Its gone from me too young, and now is run
To Sea, among the Tribe of Zebulun.

Go,

The AUTHOR to the READER.

Go, Little Book, thou many Friends wilt find
Among that Tribe, who will be very kind;
And many of them Care of Thee will take,
Both for thy own, and for thy Father's ſake.
Heav'n ſave it from the dang'rous Storms and Guſts.
That will be rais'd againſt it by Mens Luſts.
Guilt makes Men angry, Anger is a Storm;
But Sacred Truth's thy ſhelter, fear no harm.
On Times, or Perſons, no Reflection's found;
Though with Reflections few Books more abound.
Go, Little Book, I have much more to ſay,
But Sea-men call for thee, thou muſt away.
Yet e're you have it, grant me One Requeſt;
Pray do not keep it Priſoner in your Cheſt.

BOOKS *Lately Printed for* Tho. Parkhurſt *at the* Bible *and* Three Crowns *at the lower end of* Cheapſide.

MR. *Flavel's* Fountain of Life open'd, or a Diſplay of Chriſt in his Eſſential and Mediatorial Glory, in 42 Sermons, *Quarto.*

——His Treatiſe of the Soul of Man, *Quarto.*

——Divine Conduct, or Myſtery of Providence.

Burgeſſes Golden Snuffers, a Sermon Preach'd to the Society for Reformation of Manners.

Sylveſter's Reformation Sermon.

How's Reformation Sermon.

Singing of *Pſalms* Vindicated from the Charge of Novelty, in Anſwer to Dr. *Ruſſel*, Mr. *Marlow*, &c.

Bury's Looking-Glaſs for the Unmarry'd.

Diſcourſes upon the Rich Man and Lazarus, by Mr. *Timothy Cruſo.*

BOOKS *Printed for and Sold by* M. Fabian *in* Mercers Chappel *at the lower end of* Cheapſide. *Viz.*

HYmens *Præludia* or Loves Maſter-piece, being that ſo much admired Romance, called *Cleopatra.*

Gouges Word to Saints and Sinners.

—— Christian directions.

The Protestant School or a Spelling-book, by *Moses Lane* School-master, being the most copious extant.

The Pastoral Letters of the Incomparable *Jurieu*, directed to the Protestants in *France* groaning under the *Babylonish* Tyranny translated: Wherein the Sophistical arguments and unexpressible Cruelties made use of by the Papists for making Converts; are laid open and expos'd to just abhorrence. Unto which is added a brief account of the *Hungarian* Persecution.

The History of *Scotland* from the year 1423 to 1542 containing the Lives and Reigns of *James* the 1 2 3 4 and 5 with several memorials of State during the Reigns of *James* the 6 and *Charles* the 1. Illustrated with their Effiges in Copper Plates, by *W. Drummond* of *Hauthornden*. With a Prefatory Introduction taken out of the Records of that Nation by Mr. *Hall* of *Grays Inn*. The 2 Edition with a brief account of the Authors Life.

Collyers Compendious Discourses.

—— Self denyal.

Bampfields reply to Dr. *Wallis*.

Gosnold of Baptism.

Post with a Pacquet of Letters.

School for Princes.

Spiritual guide to disentangled Souls, by *P. Molino*.

Learnings Foundation firmly laid in a short method of teaching to read English, more exact and easie than ever was yet publish'd by any: comprehending all things necessary for the perfect and speedy attaining the same: Whereby any one of discretion may be brought to read the Bible truly in the space of a Month tho' he never knew a Letter before, the truth whereof hath been confirm'd by manifold experience, by *George Robertson* School-master.

A *New Compaſs for Sea-Men:* OR, Navigation Spiritualiz'd.

CHAP. I.

The Launching of a Ship plainly ſets forth Our double State, by Firſt and Second Birth.

OBSERVATION.

NO ſooner is a Ship built, launched, rigged, victualled, and manned, but ſhe is preſently ſent out into the boiſterous Ocean, where ſhe is never at reſt, but continually fluctuating, toſſing and labouring, until ſhe be either overwhelmed and wrecked in the *Sea*, or through Age, knocks and bruiſes, grows leaky and unſerviceable; and ſo is haled up, and ript abroad.

APPLICATION.

No ſooner come we into the World as Men, or as Chriſtians, by a natural, or ſupernatural Birth; but thus we are toſt upon a Sea of Troubles, Job 5. 7. *Yet Man is born to trouble, as the ſparks flie upwards.* The ſpark no ſooner comes out of the fire, but it flies up naturally; it needs not any external force, help, or guidance, but aſcends from a principle in it ſelf: So naturally, ſo eaſily, doth trouble riſe out of ſin. There is *radically* all the miſery, anguiſh, and trouble in the World, in our corrupt Natures. As the ſpark lies

cloſe

cloſe hid in the coals, ſo doth miſery in ſin: Every ſin draws a rod after it. And theſe ſorrows and troubles fall not only on the Body, in thoſe breaches, flaws, deformities, pains, aches, diſeaſes to which it is ſubject, which are but the groans of dying Nature, and its crumbling, by degrees, into duſt again; but on all our Imployments and Callings alſo, *Gen.* 3.17, 18, 19. Theſe are full of pain, trouble, and diſappointment. *Hag.* 1. 6. We earn Wages, and put it into a Bag with holes, and diſquiet our ſelves in vain; all our Relations full of trouble. The Apoſtle ſpeaking to thoſe that Marry, ſaith, 1 *Cor.* 7. 28. *Such ſhall have trouble in the fleſh.* Upon which words one gloſſeth thus: Fleſh and Trouble are Marry'd together, whether we Marry or no: But they that are Marry'd, Marry with, and Match into new troubles: All Relations have their burdens, as well as their comforts. It were endleſs to enumerate the ſorrows of this kind; and yet the troubles of the Body, are but the body of our troubles: The ſpirit of the Curſe falls upon the ſpiritual and nobleſt part of Man. The Soul and Body, like to *Ezekiel's* Roll, are written full with ſorrows, both within and without. So that we make the ſame report of our lives, when we come to die, that old *Jacob* made before *Pharaoh*, Gen. 47. 9. *Few and evil have the days of the years of our lives been. For what hath Man of all his labour, and of the vexation of his heart, wherein he hath laboured under the Sun? For all his days are ſorrows, and his travel grief, yea, his heart taketh no reſt in the night: This is alſo vanity*, Eccleſ. 2 22, 23.

See Mr. *Whatelie's* Care-Cloth

Neither doth our New Birth free us from troubles, though then they be ſanctify'd, ſweetned, and turned into bleſſings to us. We put not off the Humane,

mane, when we put on the Divine Nature; nor are we then freed from the ſenſe, though we be deliver'd from the ſting and curſe of them. Grace doth not preſently pluck out all thoſe Arrows that ſin hath ſhot into the ſides of Nature, 2 Cor. 7. 5. *When we were come into Macedonia, our Fleſh had no reſt, but we were troubled on every ſide: without were fightings, and within were fears,* Rev. 7. 14. *Theſe are they that come out of great tribulations.* The firſt cry of the New-born Chriſtian (ſays one) gives Hell an alarm, and awakens the rage, both of Devils and Men againſt him. Hence *Paul* and *Barnabas* acquainted thoſe new Converts, Act. 14. 22. *That through much tribulation, they muſt enter into the Kingdom of God:* And we find the ſtate of the Church, in this World, ſet out (*Iſa.* 54. 11.) by the ſimilitude of a diſtreſſed Ship at Sea: *O thou afflicted* [*and toſſed*] *with Tempeſts, and not comforted.* [Toſſed] as *Jona*'s Ship was; for the ſame word is there uſed, *Jonah* 1. 11. 13. as a Veſſel at Sea, ſtormed, and violently driven without *Rudder, Maſt, Sail,* or *Tacklings.* Nor are we to expect freedom from thoſe Troubles, until harboured in Heaven, ſee 2 *Theſſ.* 1. 7. O what large Catalogues of Experienees do the Saints carry to Heaven with them, of their various Exerciſes, Dangers, Trials, and marvellous Preſervations and Deliverances out of all! And yet all theſe Troubles without, are nothing to thoſe within them; from Temptations, Corruptions, Deſertions, by Paſſion and Compaſſion: Beſides their own, there comes daily upon them the Troubles of others; many Rivulets fall into this Channel and Brim, yea often overflow the Banks, Pſal. 34. 19. *Many are the afflictions of the righteous.*

REFLECTION.

Hence ſhould the graceleſs heart thus reflect upon it ſelf. O my Soul! into what a Sea of troubles art

art thou lanched forth! And what a ſad caſe thou art in! Full of Trouble and full of Sin, and theſe do mutually produce each other. And that which is the moſt dreadful Conſideration of all, is, That I cannot ſee the end of them. As for the Saints, they ſuffer in the World as well as I; but it is but for *a while*, 1 Pet. 5. 10. and then they ſhall ſuffer no more, 2 Theſ. 1. 7. But *all tears ſhall be wiped away from their eyes*, Rev. 7. 17. But my Troubles look with a long Viſage: Ah! they are but the beginning of ſorrows, but a parboiling before I be roaſted in the flames of God's eternal wrath. If I continue as I am, I ſhall but deceive my ſelf, if I conclude I ſhall be happy in the other World, becauſe I have met with ſo much ſorrow in this: For I read, *Jude* 7. that the Inhabitants of *Sodom* and *Gomorrha*, though conſumed to aſhes, with all their Eſtates and Relations, (a ſorer Temporal Judgment than ever yet befel me) do, notwithſtanding that, continue ſtill in *everlaſting Chains, under Darkneſs, in which they are reſerved unto the Judgment of the Great Day.* The Troubles of the Saints are ſanctified to them, but mine are fruits of the Curſe. They have ſpiritual Conſolations to ballance them, which flow into their Souls in the ſame height and degree, as Troubles do upon their Bodies, 2 *Cor.* 1. 5. But I am a ſtranger to their Comforts, and *intermeddle not with their Joys*, Prov. 14. 10. If their hearts be ſurcharged with Trouble, they have a God to go to; and when they have open'd their Cauſe before him, they are eaſed, return with comfort, and their *Countenance is no more ſad*, 1 Sam. 1. 18. When their Belly is as Bottles full of new Wine, they can give it vent by pouring out of their Souls into their Father's Boſome: But I have no intereſt in, nor acquaintance with this God; nor can I pray unto him in the Spirit. My griefs are ſhut up like fire in my boſome,

poſome, which preys upon my ſpirit. This is my ſorrow, and I alone muſt bear it. O my Soul, look round about thee! What a miſerable caſe art thou in? Reſt no longer ſatisfied in it, but look out for a Chriſt alſo. What though I be a vile, unworthy wretch? yet he promiſeth to *love freely*, Hoſ. 14. 4. and invites ſuch as are heavy laden to him, *Mat.* 11. 28.

Hence alſo ſhould the gracious Soul reflect ſweetly upon it ſelf after this manner: And is the World ſo full of trouble? O my Soul, what cauſe haſt thou to ſtand admiring at the indulgence and goodneſs of God to thee! Thou haſt hitherto had a ſmooth paſſage comparatively to what others have had. How hath Divine Wiſdom ordered my Condition, and caſt my Lot? Have I been chaſtiſed with Whips? others with Scorpions: Have I had no peace without: Some have neither had peace without nor within, but terrours round about: Or have I felt trouble in my fleſh and ſpirit at once? Yet have they not been extream, either for time or meaſure. And hath the World been a *Sodom*, an *Ægypt* to thee? Why then doſt thou thus linger in it, and hanker after it? Why do I not long to be gone, and ſigh more heartily for Deliverance? Why are the thoughts of my Lord's coming no ſweeter to me, and the day of my full deliverance no more panted for? And why am I no more careful to maintain peace within, ſince there is ſo much trouble without? Is not this it that puts weight into all outward troubles, and makes them ſinking, that they fall upon me when my ſpirit is dark or wounded?

THE POEM.

My Soul, art thou beſieged
with troubles round about?

If thou be wise, take this Advice,
to keep these troubles out.
Wise Men will keep *their Conscience as their eyes;*
For in their Conscience *their best Treasure lies.*
See you be tender *of your inward peace;*
That shipwrackt, then *your Mirth and Joy must cease.*
If God from you *your outward Comforts rend,*
You'll find what need *you have of such a Friend.*
If this be not *by sin destroy'd and lost,*
You need not fear, *your Peace will quit your cost.*
If you'd know How *to sweeten any grief,*
Though ne'r so great, or to procure relief
Against th' afflictions, *which like deadly Darts*
Most fatal are *to Men of carnal hearts,*
Reject not that, *which Conscience bids you chuse,*
And chuse not you, *what Conscience saith, Refuse.*
If sin you must, *or Misery under lie,*
Resolve to bear, *and chuse the Misery.*

CHAP. II.

In the vast Ocean Spiritual Eyes descry
God's boundless Mercy, and Eternity.

OBSERVATION.

THE Ocean is of a vast extent and depth, though supposedly measurable, yet not to be sounded by Man. It compasseth about the whole Earth, which in the account of Geographers, is Twenty one thousand and six hundred Miles in compass; yet the Ocean invirons it on every side, *Psal.* 104. 25. and *Job* 11. 9. Suitable to which is that of the Poet.

Tum freta diffudit, rapidisque tumescere ventis
Jussit & ambitæ circumdare littora terræ. Ovid.

He spread the Seas, which then he did command,
To swell with Winds, and compass round the Land.

An

And for its Depth, who can diſcover it? The Sea in Scripture is called, *The Deep*, Job 38. 30. The *Great Deep*, Gen. 7. 11. The gathering together of the *Waters* into one place, *Gen.* 1. 9. If the vaſteſt Mountain were caſt into it, it would appear no more than the head of a Pin in a Tun of Water.

APPLICATION.

This in a lively manner ſhaddows forth the infinite and incomprehenſible Mercy of our God; whoſe Mercy is ſaid to be over all his works, *Pſal.* 145. 9. In how many ſweet Notions is the Mercy of God repreſented to us in the Scripture. He is ſaid to be *Plenteous*, Pſal. 4. 5. *Abundant*, 1 Pet. 1. 3. *Rich*, Eph. 2. 4. *in mercy*; then, that his Mercies are *unſearchable*, Epheſ. 3. 8. *High as the Heaven above the Earth*, Pſal. 10. 4. Which are ſo high and vaſt, that the whole Earth is but a ſmall point to them: yea, they are not only compared to the Heavens, but to come home to the *Metaphor*, to the Depths of the Sea, *Mic.* 7. 19. which can ſwallow up Mountains as well as Mole-hills; and in this Sea God hath drowned ſins of a dreadful height and aggravation, even *Scarlet*, *Crimſon* (*i. e.*) deep dyed with many intenſive aggravations, *Iſa.* 1. 18. In this Sea was the ſin of *Manaſſeh* drowned; and of what magnitude that was, may be ſeen, 2 *Chron.* 33. 3. Yea, in this Ocean of Mercy, did the Lord drown and cover the ſins of *Paul*, though a Blaſphemer, a Perſecutor, Injurious, 1 *Tim.* 1. 13. *None*, ſaith *Auguſtine*, *more fierce than* Paul *among the Perſecutors*; *and therefore none greater among ſinners*: to which himſelf willingly ſubſcribes, 1 *Tim.* 1. 15. *yet pardoned.* How hath Mercy rode in triumph, and been glorified upon the vileſt of Men! How hath it ſtopt the ſlanderous mouth of Men and Devils! It hath yearned upon *Fornicators*, *Idolaters*, *Adulterers*, *Thieves*,

Thieves, Covetous, Drunkards, Revilers, Extortioners; to ſuch hath the Scepter of Mercy been ſtretched forth, upon their unfeigned repentance and ſubmiſſion, 1 *Cor.* 6. 9. What doth the Spirit of God aim at, in ſuch a large accumulation of Names of Mercy? But to convince poor ſinners of the abundant fulneſs and riches of it, if they will but ſubmit to the terms on which it is tender'd to them.

In the vaſtneſs of the Ocean, we have alſo a lively Emblem of Eternity. Who can comprehend or meaſure the Ocean, but God? And who can comprehend Eternity, but he that is ſaid *to inhabit it?* Iſa. 57. 15. Though ſhallow Rivers may be drained and dried up, yet the Ocean cannot. And though theſe tranſitory Days, Months, and Years will at laſt expire and determine; yet Eternity ſhall not. O! it is a long World! and amazing Matter! What is Eternity, but a conſtant permanency of Perſons and Things, in one and the ſame State and Condition for ever; putting them beyond all poſſibility of change? The Heathens were wont to ſhadow it by a Cricle, or a Snake twiſted round. It will be to all of us, either a perpetual Day or Night, which will not be meaſured by Watches, Hours, Minutes. And as it cannot be meaſured, ſo neither can it ever be diminiſhed. When thouſands of years are gone, there is not a minute leſs to come. *Gerhard* and *Drexelius* do both illuſtrate it by this known ſimilitude: Suppoſe a Bird were to come once in a thouſand years; to ſome vaſt Mountain of Sand, and carry away in her Bill one Sand in a thouſand years; O what a vaſt time would it be, e're that immortal Bird, after that rate, had recovered the Mountain! and yet in time this might be done. For there would be ſtill ſome diminution; but in Eternity there can be none. There be three things in Time, which

which are not competent to Eternity: In Time there is a *Succeſſion*, one Generation, Year, and Day paſſeth, and another comes; but Eternity is a fixed [*now.*] In Time there is a *Diminution* and waſting; the more is paſt, the leſs to come: But it is not ſo in Eternity. In Time there is an *Alteration* of condition and ſtates. A Man may be poor to day, and rich to morrow; ſickly and diſeaſed this week, and well the next; now in contempt, and anon in honour: But no change paſſes upon us in Eternity. As the Tree falls at Death and Judgment, ſo it lies for ever. If in Heaven, there thou art a Pillar, and ſhalt go forth no more, *Rev.* 3. 12. If in Hell, no Redemption thence, but the ſmoak of their torments aſcendeth for ever and ever, *Rev.* 19. 3.

REFLECTION.

And is the Mercy of God, like the great Deeps, an Ocean, that none can fathom? What unſpeakable Comfort is this to me? may the pardoned Soul ſay. Did *Iſrael* ſing a Song, when the Lord had overwhelm'd their corporal Enemies in the Seas? And ſhall not I break forth into his Praiſes, who hath drowned all my ſins in the depth of Mercy? O my Soul, bleſs thou the Lord, and let his high praiſes ever be in thy mouth. Mayſt not thou ſay, that he hath gone to as high an extent and degree of Mercy, in pardoning thee, as ever he did in any? Oh my God, who is like unto thee! that pardoneſt Iniquity, Tranſgreſſion and Sin. What mercy, but the Mercy of a God, could cover ſuch abominations as mine!

But O! what terrible Reflections will Conſcience make from hence, upon all the Deſpiſers of Mercy, when the ſinners eyes come to be opened too late for Mercy, to do them good! We have heard indeed, that the King of Heaven was a merciful King, but we would make no addreſs to Him, whilſt that

Scepter was ſtretched out. We heard of Balm in *Gilead*, and a Phyſician there, that was able and willing to cure all our wounds, but would not commit our ſelves to him. We read that the Arms of Chriſt were open to embrace and receive us, but we would not. O unparallel'd folly! O Soul-deſtroying madneſs? Now the Womb of Mercy is ſhut up, and ſhall bring forth no more Mercies to me for ever. Now the Gates of Grace are ſhut, and no cries can open them.

Mercy acted its part, and is gone off the Stage; and now Juſtice enters the Scene and will be glorified for ever upon me. How often did I hear the Bowels of Compaſſion ſounding in the Goſpel for me? But my hard and impenitent heart could not relent; and now, if it could, it is too late. I am now paſt out of the Ocean of Mercy, into the Ocean of Eternity, where I am fixed in the midſt of endleſs Miſery, and ſhall never hear the Voice of Mercy more.

O dreadful Eternity! Oh Soul-confounding Word! An Ocean indeed, to which this Ocean is but as a drop; for in thee no Soul ſhall ſee either Bank or Bottom. If I lie but one Night under ſtrong pains of body, how tedious doth that Night ſeem! And how do I tell the Clock, and wiſh for day! In the World I might have had Life, and would not; And now, how fain would I have Death, but cannot! How quick were my ſins in execution? And how long is their puniſhment in duration? O, how ſhall I dwell with everlaſting Burnings? Oh that God would but vouchſafe one treaty more with me! But alas, all tenders and treaties are now at an end with me. On Earth peace, *Luke* 2. 13. but none in Hell. O my Soul! conſider theſe things: come, let us debate this matter ſeriouſly, before we launch out into this Ocean.

THE POEM.

Who from some high-rais'd Tower views the ground,
His heart doth tremble, and his head doth round:
Even so my Soul, whilst it doth view and think
On this Eternity, upon whose brink
It borders, stands amazed, and doth cry,
O boundless! bottomless Eternity!
The Scourge of Hell, whose very Lash doth rend
The damned Souls in twain: What! never end?
The more thereon they ponder, think and pore,
The more, poor wretches, still they howl and roar.
Ah! though more years in torments we should lie,
Than Sands are on the Shore, or in the Skie
Are twinkling Stars: yet this gives some relief,
The hope of ending. Ah! but here's the grief!
A thousand Years in Torments past and gone,
Ten Thousand more afresh are coming on;
And when these Thousands all their course have run,
The end's no more than when it first begun.
Come then, my Soul, let us discourse together
This weighty Point, and tell me plainly whether
You for these short-liv'd Joys, that come and go,
Will plunge your self and me in endless woe.
Resolve the Question quickly, do not dream
More Time away. Lo, in an hasty stream
We swiftly pass, and shortly we shall be
Ingulphed both in this Eternity.

CHAP. III.

Within these smooth-fac'd Seas strange Creatures crawl;
But in Man's Heart, far stranger than them all.

OBSERVATION.

IT was an unadvised saying of *Plato*, *Mare nil memorabile producit:* The Sea produceth nothing memorable. But surely there is much of the Wis-

dom, Power, and Goodneſs of God manifeſted in thoſe Inhabitants of the Watery Region: Notwithſtanding the Seas azure and ſmiling face, ſtrange Creatures are bred in its Womb. *O Lord* (ſaith *David*) *how manifold are thy works? In wiſdom haſt thou made them all; the Earth is full of thy riches. So is this great and wide Sea, wherein are things creeping innumerable, both ſmall and great Beaſts*, Pſalm 104. 24, 25. And we read, Lam. 4. 3. of *Sea-Monſters, which draw out their Breaſts to their young*. *Pliny* and *Purchas* tell incredible ſtories about them. About the Tropick of *Capricorn*, our Sea-men meet with flying Fiſhes, that have Wings like a *Rere-mouſe*, but of a Silver-colour; they fly in flocks like *Stares*. There are Creatures of very ſtrange Forms and Properties; ſome reſembling a Cow, called by the *Spaniards*, *Manates*, by ſome ſuppoſed to be the Sea-monſter ſpoken of by *Jeremy*. In the Rivers of *Guiana*, *Purchas* ſaith, there are Fiſhes that have four Eyes, bearing two above and two beneath the Water when they ſwim: Some reſembling a Toad, and very poiſonous. How ſtrange both in ſhape and property is the *Sword-fiſh* and *Thraſher*, that fight with the *Whale*? Even our own Seas produce Creatures of ſtrange ſhapes, but the commonneſs takes off the wonder.

APPLICATION.

Thus doth the heart of Man naturally ſwarm and abound with ſtrange and monſtrous luſts and abominations, *Rom.* 1. 29, 30, 31. *Being filled with all unrighteouſneſs, fornication, wickedneſs, covetouſneſs, maliciouſneſs, full of envy, murder, debate, deceit, malignity, whiſperers, back-biters, haters of God, deſpiteful, proud, boaſters, inventors of evil things, diſobedient to Parents, without underſtanding, covenant-breakers, without natural affection, implacable, unmerciful.* O what

a

a ſwarm is here! and yet there are multitudes more, in the depths of the heart? And it is no wonder, conſidering that with this Nature, we received the ſpawn of the blackeſt and vileſt abominations. This original luſt is productive to them all, *Jam.* 1.14.15. Which luſt, though it be in every Man *numerically*, different from that of others, yet it is one and the ſame *ſpecifically*, for ſort and kind, in all the Children of *Adam*: even as the reaſonable Soul, though every Man hath his own Soul, *viz.* a Soul individually diſtinct from another Man's, yet is it the ſame for kind in all men. So that whatever abominations are in the hearts and lives of the vileſt *Sodomites*, and moſt profligate Wretches under Heaven; there is the ſame matter in thy heart out of which they were ſhaped and formed. In the depths of the heart they are conceived, and thence they crawl out of the eyes, hands, lips, and all the members, Mat. 15. 18. 19. *Thoſe things* (ſaith Chriſt) *which proceed out of the mouth, come forth from the heart, and defile a man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, theſts, falſe-witneſs, blaſphemies*: Even ſuch Monſters, as would make a gracious heart tremble to behold. *What are my Luſts,* (ſaith *Fuller's Medone*) *but ſo many Toads ſpitting of Venome,* tations, *p* 11. *and ſpawning of Poiſon; croaking in my Judgment, creeping in my Will, and crawling into my Affections*? The Apoſtle in 1 *Cor.* 5. 1. tells us of a ſin, *Not to be named*; ſo monſtrous, that Nature it ſelf ſtartles at it: Even ſuch Monſters are generated in the depths of the heart. Whence comes evils? was a Queſtion that much puzled the Philoſphers of old. Now here you may ſee whence they come, and when they are begotten.

REFLECTION.

And are there ſuch ſtrange abominations in the heart of Man? Then how is he degenerated from his

Perfection and Glory! His ſtreams were once as clear as Chryſtal, and the Fountain of them pure, there was no unclean Creature moving in them What a ſtately Fabrick was the Soul at firſt! And what holy Inhabitants poſſeſſed the ſeveral rooms thereof! But now (as God ſpeaks of *Idumea*) Iſai. 34. 11. *The line of confuſion is ſtretched out upon it, and the ſtones of emptineſs. The Cormorant and Bittern poſſeſs it; the Owl and the Raven dwell in it.* Yea, as *Iſai.* 13. 21. 22. *The wild beaſts of the deſert lie there; is is full of doleful creatures, the Satyrs dance in it, and Dragons cry in thoſe ſometimes pleaſant places:* O ſad change! how ſadly may we look back towards our firſt ſtate! and take up the words of *Job*, *O that I were as in months paſt, as in the days of my youth; when the Almighty was yet with me, when I put on righteouſneſs, and it cloathed me; when my glory was freſh in me*, Job 29. 2, 4. 5.

Again, think, O my Soul, what a miſerable condition the Unregenerate abide in! Thus ſwarmed and over-run with helliſh Luſts, nnder the dominion and vaſſalage of divers Luſts, *Tit.* 3. 3. What a tumultuous Sea is ſuch a Soul! How do theſe Luſts rage within them! how do they conteſt and ſcuffle for the Throne! and uſually take it by turns: For as all Diſeaſes are contrary to health, yet ſome contrary to each other, ſo are Luſts. Hence poor Creatures are hurried on to different kinds of ſervitude, according to the Nature of that imperious Luſt that is in the Throne; and like the Lunatick, *Mat.* 17. are ſometimes caſt into the *Water*, and ſomtimes into the *Fire*. Well might the Prophet ſay, *The wicked is like a troubled Sea that cannot reſt.* Iſai. 57. 20. They have no peace now in the ſervice of ſin, and leſs they ſhall have hereafter, when they receive the wages of ſin. *There is no peace to the wicked, ſaith my God.* They indeed cry *Peace, peace*; but my God doth not ſay ſo. The laſt iſſue and reſult

of

of this is Eternal Death; no ſooner is it delivered of its deceitfull pleaſures, but preſently it falls in travel again, and brings forth death, *Jam.* 1, 15.

Once more: And is the Heart ſuch a Sea, abounding with monſtrous abominations? then ſtand aſtoniſhed, O my Soul, at that Free-grace which hath delivered thee from ſo ſad a Condition! O fall down, and kiſs the feet of Mercy that moved ſo freely and ſeaſonably to thy reſcue! Let my heart be enlarged abundantly here. Lord, what am I, that I ſhould be taken, and others left? Reflect, O my Soul, upon the Conceptions and Births of Luſts, in the days of Vanity, which thou now bluſheſt to own. O what black imaginations, helliſh deſires, vile affections, are lodged there! Who made me to differ? Or, how came I to be thus wounderfully ſeparated? Surely, it is by thy Free-grace, and nothing elſe, that I am what I am: And by that Grace I have eſcaped (to mine own aſtoniſhment) the corruption that is in the World through Luſt. O that ever the holy God ſhould ſet his eyes on ſuch an one; or caſt a look of love towards me, in whom were Legions of unclean Luſts and Abominations!

THE POEM.

My Soul's the Sea, wherein from day to day,
Sins like Leviathans *do ſport and play.*
Great Maſter-Luſts, with all the leſſer fry,
Therein increaſe, and ſtrangely multiply.
Yet ſtrange it is not, ſin ſo faſt ſhould breed,
Since with this Nature I receiv'd the Seed
And Spawn of every Species, which was ſhed
Into its Caverns firſt, then nouriſhed
By its own native warmth; which like the Sun,
Hath quickned them, and now abroad they come,
And like the Frogs of Ægypt *creep and crawl*

Into the closest Rooms within my Soul.
My Fancy swarms, for there they frisk and play,
In Dreams by Night, and foolish Toys by day.
My Judgment's clouded by them, and my Will
Perverted, every corner they do fill.
As Locusts seize on all that's fresh and green,
Uncloath the beauteous Spring, and make it seem
Like drooping Autumn; so my Soul, that first
As Eden *seem'd, now's like a Ground that's curst.*
Lord purge my Streams, and kill those Lusts that lie
Within them; if they do not, I must die.

CHAP. IV.

Seas purge themselves, and cast their filth ashore
But Graceless Souls retain, and suck in more.

OBSERVATION.

SEas are in a continual motion and agitation; they have their Flux and Reflux, by which they are kept from putrefaction: like a Fountain it cleanses it self, *Isai.* 57. 20. *It cannot rest, but cast up mire and dirt*; whereas Lakes and ponds, whose Waters are standing, and dead, corrupt and stink. And it is observ'd by Seamen that in the Southern parts of the World, where the Sea in more calm and setled, it is more corrupt and unfit for use; so is the Sea of *Sodom* called, *The Dead Sea.*

APPLICATION.

Thus do regnerate Souls purify themselves, and work out corruption that defiles them, they cannot suffer it to settle there, 1 *Joh* 3. 3. *He purifieth himself, even as he is pure. Keepeth himself, that the wicked one toucheth him not*, 1 *John* 5. 18. scil. *Tacta qualitativo*, with a Qualitative Touch, as the Load-stone toucheth Iron,

Iron, leaving an Impreſſion of its Nature behind it. They are Doves delighting in cleanneſs, *Iſai.* 33. 15. *He diſpiſeth the gain of oppreſſion, he ſhaketh his hands from holding of bribes, ſtoppeth his ears from hearing blood, and ſhutteth his eyes from ſeeing evil.* See how all Senſes and Members are guarded againſt ſin: But it is quite contrary with the wicked; there no principle of Holineſs in them, to oppoſe or expel corruption. It lies in their hearts as Mud in a Lake or Well, which ſettles and corrupts more and more. Hence *Ezek.* 47. 11. their Hearts are compared to myrie or mariſh places, which cannot be healed, but are given to Salt: The meaning is, that the pureſt ſtreams of the Goſpel, which cleanſe others, make them worſe than before, as abundance of Rain will a myrie place. The reaſon is, becauſe it meets with an obſtacle in their ſouls; ſo that it cannot run through them and be glorified, as it doth in gracious Souls. All the means and endeavours uſed to cleanſe them, are in vain; all the grace of God they receive in vain: *They hold faſt deceit, they refuſe to let it go,* Jer. 8. 5. Sin is not in them as floating Weeds upon the Sea, which it ſtrives to expel and purge out, but as *Spots* in the *Leopard*'s Skin, *Jer.* 13. 21. or Letters faſhioned and engraven in the very ſubſtance of *Marble* or *Braſs*, with a pen of Iron, and point of a Diamond, *Jer.* 17. 1, Or as Ivy in an old Wall, that hath gotten rooting into its very intrails. *Wickedneſs is ſweet in their mouths, they roul it under their tongues,* Job 20. 12. No threats nor promiſes can divorce them from it.

REFLECTION,

Lord! this is the very frame of my heart, may the graceleſs Soul ſay: My corruptions quietly ſettle in me, my heart labours not againſt it: I am a ſtranger to that conflict which is daily maintained in all the Faculties of the regenerate Soul. Glorified Souls have

no

no such conflict, because Grace in them stands alone, and is perfectly triumphant over all its oppolites; and graceless Souls can have no such conflict, because in them corruption stands alone, and hath no other principle to make oppolition to it. And this is my case, O Lord: I am full of vain hopes indeed, but had I a living and wellgrounded hope to dwell for ever with so holy a God, I could not but be daily purifying my self. But O! what will the end of this be? I have cause to tremble at that last and dreadfullest Curse in the Book of God, *Rev.* 22. 11. *Let him that is filthy be filthy still.* Is it not as much as if God should say, Let them alone, I will spend no more rods upon them, no more means shall be used about them; but I will reckon with them for all together in another World; O my Soul! what a dismal reckoning will that be! Ponder with thy self in the mean while, those terrible and awaking Texts, that if possible, this fatal issue may be prevented. See *Isai.* 1. 5. *Hos.* 4. 14. *Jer.* 6. 29, 30, *Heb.* 6. 8.

THE POEM.

My Heart's no Fountain, but a standing Lake
Of putrid Waters; if therin I rake,
By serious search, O! what a noysome smell,
Like Exhalations rising out of Hell;
The stinking Waters pump'd up from the Hole,
Are as perfumes to Sea-men: but my Soul
Upon the same account that they are glad,
(Its long continuance there) is therefore sad.
The Scripture saith, No Soul God's face shall see
Till from such filthy Lusts it cleansed be.
Yet though unclean, it may that way be rid,
As Hercules *the* Augean *Stable did.*
Lord turn into my Soul that cleansing Bloud,
Which from my Saviour's side flow'd us a Flood.

Flow,

Flow, ſacred, brim my Banks; and flow
Till you have made my Soul as white as Snow.

CHAP. V.

Sea-men fore-ſee a Danger, and prepare:
Yet few of greater Dangers are aware.

OBSERVATION

HOW watchfull and quick ſighted are Sea-men, to prevent Dangers? If the Wind die away, and then freſh up Sourtherly; or if they ſee the Sky hezy, they provide for a Storm: If by the Proſpective-Glaſs they ken a *Pirate* at the greateſt diſtance, they clear the Gun-room, prepare for fight, and bear up, if able to deal with him; if not, they keep cloſe by the Wind, make all the Sail they can, and bear away. If they ſuppoſe themſelves by their reckoning near Land, how often do they ſound? And if upon a Coaſt with which they are unacquainted, how careful are they to get a *Pilot* that knows and is acquainted with it?

APPLICATION

Thus watchful and ſuſpicions ought we to be in Spiritual Concernmets. We ſhould ſtudy, and be acquainted with Satan's Wiles and Policy: The Apoſtle takes it for granted, that Chriſtians are not ignorant of his devices, 2 *Cor.* 2. 11. *The Serpent's eye* (as one ſaith) *would do well in the Dove's head:* The Devil is a cunning Pirate, he puts out falſe Colours, and ordinarily comes up to the Chriſtan in the diſguiſe of a friend.

O the manifold depths and ſtratagems of Satan, to deſtroy Souls! Though he have no Wiſdom to do himſelf good, yet policy enough to do us miſchiefe. He lies in ambuſh behind our lawful comforts and imployments

imployments: Yet for the most of men, how supine and careless are they, suspecting no danger; Their Souls, like *Laish*, dwell carelelly, their Senses unguarded. O what an easie prize and conquest doth the Devil make of them!

Indeed, if it were with us, as with *Adam* in innocency, or as it was with Christ in the days of his flesh (who by reason of that overflowing fulness of Grace that dwelt in him, the purity of his Person, and the *Hypostatical* Union, was secured from the danger of all temptations) the case then were otherwise; but we have a *Traytor* within, *Jam.* 1. 14, 15. as well as a *Tempter* without 1 *Pet.* 5. 8. *Our adversary the Devil goes about as a roaring Lion, seeking whom he may devour.* And like the Beasts of the Forest, poor Souls, lie down before him, and become his prey. All the sagacity, wit, policy and foresight of some Men, is summoned in to serve their Bodies, and secure their fleshly enjoyments.

REFLECTION.

Lord! how doth the care, wisdom, and vigilancy of Men in temporal and external things, condemn my carelesness in the deep and dear concernments of my precious Soul! What care and labour is there to secure a perishing life, liberty, or treasure! When was I thus sollicitous for my Soul, though its value be inestimable, and its dangers far greater? Self-preservation is one of the deepest Principles in Nature. There is not the poorest Worm or Flie, but will shun danger if it can: Yet I am so far from shunning those dangers to which my Soul lies continually exposed, that I often run it upon temptations, and voluntarily expose it to its enemies. I see, Lord, how watchful, Jealous and laborious thy People are, what Prayers, Tears, and Groans, searching of Heart, Mortification of Lusts, guarding of Senses: and all accounted too little

little by them. Have not I a Soul to save or lose eternally, as well as they? Yet I cannot deny one fleshly lust, nor withstand one temptation. O, how am I convinced, and condemned; not only by others care and vigilancy, but my own too, in lesser and lower matters!

THE POEM.

I am the Ship, whose Bills of Lading come
To more than Mans or Angels art can sum.
Rich fraught with Mercies, on the Ocean, now
I float, the dangerous Ocean I do plow.
Storms rise, Rocks threaten, and in every Creek
Pirates and Pickeroons their Prizes seek.
My Soul should watch, look out, and use its Glass,
Prevent Surprizals timely; but alas!
Temptations give it chase, it's grappled sure,
And boared whilst it thinks it self secure.
It sleeps like Jonah, *in the dreadfulst storm,*
Although its case be dangerous and forlorn.
Lord, rouze my drowsie Soul, lest it should knock
And split it self upon some dangerous Rock.
If it of Faith and Conscience shipwrack make,
I am undone for ever! Soul, awake!
Till thou arrive in Heaven, watch and fear;
Thou mayst not say till then, the Coast is clear.

CHAP. VI.

How small a matter turns a Ship about?
Yet we against our Conscience stand it out.

OBSERVATION

IT is just matter of admiration, to see so great a body as a Ship is, and when under Sail too, before a fresh and strong Wind, by which it is carried, as the Clouds, with marvellous force and speed, yet to be com-

commanded with eaſe, by ſo ſmall a thing as the *Helm* is. The Scripture takes notice of it as a matter worthy our conſideration, *Jam.* 3. 4 *Behold alſo the ſhips, which though they be great, and driven of fierce winds; yet they are turned about with a ſmall Helm, whitherſoever the Governour liſteth.* Yea, *Ariſtotle* himſelf, that Eagle ey'd Philoſopher, could not give a reaſon of it, but looked upon it as a very marvellous and wounderful thing.

Ariſtot. *Secund. Mirabilium*, c. 5.

APPLICATION.

To the ſame uſe and office has God deſign'd Conſcience in Man, which being rectified and regulated by the Word and Spirit of God, is to ſteer and order his whole Converſation. Conſcience is as the Oracle of God, the Judge and Determiner of our Actions, whether they be good or evil? and it lays the ſtrongeſt obligatons upon the creature to obey its dictates, that is imaginable: For it binds under the reaſon and conſideration of the moſt Abſolute and Soveraign Will of the great God. So that as often as Conſcience from the Word convinceth us of any ſin or duty, it lays ſuch a bond upon us to obey it, as no power under Heaven can relax, or diſpenſe with. Angels cannot do it, much leſs Man; for that would be to exalt themſelves above God. Now therefore it is an high and dreadful way of ſinning, to oppoſe and rebel againſt Conſcience, when it convinces of ſin or duty. Conſcience ſometimes reaſons it out with Men, and ſhews them the neceſſity of changing their way and courſe; arguing it from the cleareſt and moſt allowed Maxims of right Reaſon, as well as from the indiſputable Soveraignty of God.

As for inſtance: It convinceth their very Reaſon, that things of Eternal Duration, are infinitely to be preferred to all momentary and periſhing things,

Rom.

Rom. 8. 18. *Heb.* 11. 26. And it is our duty to chuſe them, and make all ſecular and temporary concernments to ſtand aſide, and give place to them. Yet though Men be convinced of this, their ſtubborn Will ſtands out, and will not yield up it ſelf to the conviction.

Further, It argues from this acknowledged truth, That all the delights and pleaſures it this World, are but a miſerable portion, and that it is the higheſt folly to adventure an immortal ſoul for them, *Luke* 9. 25. Alas, what remembrance is there of them in Hell? They are as the waters that paſs away. What have they left of all their mirth and jollity, but a tormenting ſting? It convinceth them clearly alſo that in matters of deep concernment, it is an high point of wiſdom, to apprehend and improve the right ſeaſons and opportunities of them Prov. 10. 5. *He that gathers in ſummer is a wiſe Son.* Eccleſ. 8. 5. *A wiſe man's heart diſcerns both time and judgment. There is a ſeaſon to every purpoſe,* Eccleſ. 3. 1. *viz.* A nick of time, an happy juncture; when if a Man ſtrikes in, he doth his work effectually, and with much facility. Such Seaſons Conſcience convinceth the Soul of, and often whiſpers thus in its ear: Now, Soul, ſtrike in cloſe with this motion of the Spirit, and be happy for ever; thou maiſt never have ſuch a gale for Heaven any more. Now, though theſe be allowed Maxims of Reaſon, and Conſcience inforce them ſtrongly on the ſoul, yet cannot it prevail; the prov'd ſtubborn Will rebels, and will not be guided by it. See *Epheſ.* 2. 3. *Job* 34. 37. *Iſai.* 46. 12. *Ezek.* 2. 4. *Jer.* 44. 16.

REFLECTION.

Ah Lord! ſuch an heart have I had before thee; thus obſtinate, thus rebellious, ſo uncomptrolable by Conſcience. Many a time hath Conſcience thus whiſpered in mine ear; many a time hath it ſtood in my way,

way, as the Angel did in *Balaams*, or the *Cherubims* that kept the way of the Tree of Life, with flaming swords turning every way. Thus hath it stood to oppose me in the way of my Lusts. How often hath it calmly debated the Case with me alone? And how sweetly hath it expostulated with me? How clearly hath it convinced of sin, danger, duty, with strong demonstration? How terrible hath it menaced my soul, and set the point of the threating at my very breast? And yet my head-strong affections will not be remanded by it. I have obeyed the voice of every lust and temptation. *Tit.* 3. 3. But Conscience hath lost its Authority with me. Ah Lord! what a sad condition am I in, both in respect of sin and misery? My sin receives dreadful aggravations; for rebellion and presumption are hereby added to it. I have violated the strongest bonds that ever were laid upon a Creature. If my Conscience had not thus convinced and warned, the sin had not been so great and crimson-coloured, *Jam.* 4. 17. Ah! this is to sin with an high hand, *Numb.* 15. 30. to come near to the great and unpardonable transgression, *Psal.* 19. 13. O how dreadful a way of sinning is this, with opened eyes! And as my sin is thus out of measure sinful, so my punishment will be out of measure dreadful, if I persist in this rebellion. Lord, thou hast said, Such shall be beaten with many stripes, *Luke* 12. 48. Yea, Lord, and if ever my Conscience, which by rebellion is now grown silent, should be in judgment awakened in this life, Oh what an Hell should I have within me! how would it thunder and roar upon me, and surround me with terrors!

Thy word assures me, that no length of time can wear out of its memory what I have done, *Gen.* 42. 21. No violence or force can suppress it, *Mat.* 27. 4. No greatness of power can stifle it; it will take the

mightieſt Monarchy by the throat, *Exod.* 10. 16, *Dan.* 5. 6. No muſick, pleaſures, or delights, can charm it *Iob.* 20. 22. O Conſcience! thou art the ſweeteſt friend, or the dreadfulleſt enemy in the World; Thy Conſolations are incomparably ſweet, and thy terrours inſupportable. Ah let me ſtand it out no longer againſt Conſcience; the very Ship in which I ſail, is a confutation of my madneſs, that ruſh greedily into ſin againſt both Reaſon and Conſcience, and will not be commanded by it; Surely, O my Soul, this will be bitterneſs in the end.

THE POEM.

A Ship of greateſt burden will obey
The Rudder; he that ſits at Helm may ſway
And guide its motion: If the Pilot pleaſe,
The Ship bears up againſt both Wind and Seas,
My Soul's the Ship, Affections are its Sails,
Conſcience the Rudder. Ah! but Lord what ails
My naughty heart, to ſhuffle in and out,
When its convictions bid it tack about?
Temptations blow a counter-blaſt, and drive
The Veſſel where they pleaſe, though Conſcience ſtrive.
And by its ſtrong perſwaſions, it would force
My ſtubborn Will to ſteer another courſe.
Lord, if I run this courſe, thy Word doth tell
How quickly I muſt needs arrive at Hell.
Then rectifie my Conſcience, change my Will;
Fan in thy pleaſant Gales, my God, and fill
All my affections; and let nothing carry
My Soul from its due courſe or make it vary;
Then if the Pilots work thou wouldſt perform,
I ſhould bear bravely up againſt a ſtorm.

CHAP. VII.

Through many fears and dangers Sea-men run
But all's forgotten when they do return.

OBSERVATION

WE have an elegant and lively description of their fears and dangers, *Psal.* 107. 25, 26, 27. *He commandeth and raiseth the stormy Winds, which lifteth up the Waves thereof: They mount up to Heaven, they go down again to the depths; their soul is melted because of trouble. they reel to and fro, they stagger like a drunken man; they are at their wits end.* Or, as it is in the *Hebrew*, *All Wisdom is swallowed up.* Suitable to which is that of the Poet.

Rector in incerto est, nec quid fugiatve petotve
Invenit, ambiguis ars stupet ipsa malis. Ovid.

The Pilot knows not what to chuse or flee,
Art stands amaz'd in ambiguity.

O what strange and miraculous Deliverances have many Sea-men had? How often have they yielded themselves for dead Men, and verily thought the next Sea would have swallowed them up? How earnestly then do they cry for Mercy? And like the *Cymbrians*, can pray in a storm, though they regarded it not at other times, *Psal.* 107. 28. *Jona* 1. 5, 6.

APPLICATION.

These dreadful storms do at once discover to us the mighty Power of God in raising them, and the abundant Goodness of God in preserving poor Creatures in them.

1. The Power of God is graciously manifested in raising

raiſing them: The Wind is one of the Lord's Wonders, *Pſal.* 107. 24, 25. *They that go down to the Sea, ſee the works of the Lord, and his* [*wonders*] *in the deep; for he commandeth and raiſeth the ſtormy winds.* Yea, *Verſe* 18. God appropriates it as a peculiar work of his; *He cauſeth* [*His wind to blow.*] Hence, He is ſaid in Scripture, *to bring them forth of his treaſury*, Pſal. 137. 7. There they are locked up and reſerved, not a guſt can break forth, till he command and call for it to go and excute his pleaſure: Yea, He is ſaid to *hold them in his fiſt*, Prov. 30. 4. What is more uncapable of holding than the Wind; yet God holds it, Although it be a ſtrong and terrible creature, He controuls and rules it. Yea, the Scripture ſets forth who God, *As riding upon the wings of the wind*, Pſal. 18. 10. It is a borrowed ſpeech from the manner of Men, when they would ſhew their pomp and greatneſs, ride upon ſome ſtately Horſe or Chario: ſo the Lord to manifeſt the greatneſs of his Power, rides upon the Wings of the wind, and will be admired in ſo terrible a creature.

And no leſs of his glorious Power appears in remanding them, than in raiſing them. The Heathens aſcribe this power to their god *Æolus*; but we know this is the *Royalty* and ſole Prerogative of the true God, who made Heaven and Earth; it is He that *makes the ſtorm a clam*, Pſal, 107. 29. And it is He that ſhifts and changes them from Point to Point as He pleaſeth; for he hath appointed them their Circuits, Eccleſ. 1. 6. *The winds goeth towards the South, and turneth about unto the North, it whirleth about continually, and returneth again according to its Circuits.*

2. And as we ſhould adore his Power in the winds, ſo ought we to admire his Goodneſs in preſerving Men in the height of all their fury and violence. O what a marvellous work of God is here! That Men ſhould be kept in a poor weak Veſſel, upon the wild

and ſtormy Ocean, where the Wind hath its full ſtroke upon them, and they are driven before it as a wreck upon the Seas; yet, I ſay, that God ſhould preſerve you there, is a work of infinite goodneſs and power. That thoſe Winds which do rend the very Earth, Mountains, and Rocks, 1 Kings 29. 11. *Breaks the Cedars, yea, the Cedars of* Lebanon, *ſhakes the Wilderneſs and makes the Hinds, to calve*: which Naturaliſts ſay, bring forth with greateſt difficulty, *Pſal.* 29. 5, 8, 9. Surely your preſervation in ſuch Tempeſts, is an aſtoniſhing work of Mercy. O how dreadful is this Creature, the Winds, ſometimes to you? And how doth it make your hearts ſhake within you? If but a Plank ſpring, or a Bolt give way, you are all loſt. Sometimes the Lord for the magnifying of the riches of his goodneſs upon you, drives you to ſuch exigencies, that, as *Paul* ſpeaks in a like caſe, Acts 17. 20. *All hope of being ſaved is taken away*: Nothing but Death before your eyes. The Lord commands a Wind out of his Treaſury, bids it go and lift up the terrible Waves; look you in upon the ſhore, and drive you upon the Rocks, ſo that no Art can ſave you; and then ſends you a piece of Wreck, or ſome other means to land you ſafe: And all this to give you an experiment of his goodneſs and pity, that you may learn to fear that God, in whoſe hand your Soul and Breath is.

And it may be for preſent, your hearts are much affected: Conſcience works ſtrongly, it ſmites you for ſins formerly committed, ſuch cannſels of Miniſters or Relations ſlighted. Now, ſaith Conſcience, God is come in this ſtorm to reckon with thee for theſe things. But alas, all this is but a morning-dew; no ſooner is that ſtorm without allayed, but all is quiet within too. How little of the goodneſs of God abides kindly and effectually upon the heart?

REFLEC.

REFLECTION.

How often hath this glorious power and goodneſs of God paſſed before me in dreadful ſtorms and tempeſts at Sea? He hath uttered his Voice in thoſe ſtormy Winds, and ſpoken in a terrible manner by them; yet how little have I been affected with it? *The Lord hath his way in the whirlwind, and in the ſtorm*, Nah. 1. 3. To ſome he hath walked in ways of Judgment and Wrath, ſending them down in a moment to Hell; but to me in a way of forbearance and mercy. Ah, how often have I been upon the very brink of Eternity? Had not God ſhifted or allaid the Wind, in a moment, I had gone down into Hell. What workings of Conſcience were at preſent upon me? And what terrible apprehenſions had I then of my eternal condition? What Vows did I make in that diſtreſs? and how earneſtly did I then beg for Mercy? But Lord, though thy Vows are upon me, yet have I been the ſame; yea, added to, and filled up the meaſure of my ſins. Neither the bonds of Mercy thou haſt laid upon me, nor the ſacred and ſolemn Vows I have laid upon my ſelf, could reſtrain me from thoſe ways of iniquity, which then appeared ſo dreadful to me.

Ah Lord, what an heart have I? What love, pity, and goodneſs have I ſinned againſt? If God had but reſpited Judgment ſo long what a mercy were it! Sure I am, the damned would account it ſo; but to give me ſuch a ſpace to repent. Ah what an invaluable Mercy is this! And do I thus requite the Lord, *Deut.* 32. 6. and pervert and abuſe his goodneſs thus? Surely, O my Soul, if this be the fruit of all thy preſervations, they are rather reſervations to ſome further and ſorer judgment. How dreadfully will Juſtice at laſt avenge the Quarrel of abuſed Mercy? *Joſh.* 24. 20. How grievouſly did God take it from the *Iſraelites*, that they provoked him at the Sea, even at

the Red Sea? *Psal.* 106. 7. where God had wrought there deliverance in such a miraculous way. Even thus have I sinned after the similitude of there transgressions; not onely against the Laws of God, but against the Love of God. In the last storm he shot off his *Warning-piece*; in the next, he may discharge his *Murdering-piece* against my Soul and body. O my Soul! hath he given thee *such deliverances as these, and darest thou again break his Commandments*; Ezra 9. 13, 14. O let me pay the Vows that my lips have uttered in my distress, lest the Lord recover his glory from me in a way of Judgment.

THE POEM.

The Ship that now sails trim before a Wind,
E're the desired Port it gains, may find
A tedious passage: Gentle Gales a-while,
Do fill its Sails, the flattering Seas do smile,
The Face of Heaven is bright, on every side
The wanton Porpice *tumbles on the Tide.*
Into their Cabbins now the Sea-men go,
And then turn out again, with, What chear ho?
All on a sudden darkned are the Skies,
The Lamp of Heaven obscur'd, the Winds do rise;
Wanes swell like Mountains: Now their Courage flags,
The Masts are crackt, the Canvas torn to rags.
The Vessel works for life; anon one cries,
The Main mast's gone by th' Board: *another* ↓*lies*
The Pump, until a third do strike them blank
With, Sirs, prepare for Death, w' have sprung a Plank.
Now to their Knees they go, and on this wise
They beg for Mercy with their loudest Cries:
Lord, save us but this once, and thou shalt see
What Persons for the future we will be:
Our former Tim's mis-spent, but with a Vow
We will engage, if thou wilt save us now;

To

To mend what is amiss. The gracious Lord,
Inclin'd to pity, takes them at their word;
The Winds into their Treasures he doth call,
Rebukes the stormy Sea, and brings them all
To their desired Haven: once ashore,
And then their Vows are ne'r remembred more.
Thus Souls are shipwrackt, tho the Bodies live,
Unless in time thou true Repentance give.

CHAP. VIII.

The Navigator shifts his Sails, to take
All Winds, but that which for his Soul doth make.

OBSERVATION.

THE Mariner wants no Skill and wisdom to improve several Winds, and make them serviceable to his end; A bare side-wind, by his skill in shifting and managing the Sails, will serve his turn: He will not lose the advantage of one breath or gale that may be useful to him, I have many times wonder'd to see two Ships sailing in a direct counter-motion, by one and the same wind. Their skill and wisdom herein is admirable.

APPLICATION.

Thus prudent and skilful are Men in secular and lower matters, and yet how ignorant and unskilful in the great and everlasting affairs of their Souls! All their Invention, Judgment, Wit, and Memory seem to be prest for the service of the flesh. They can learn an Art quickly, and arrive to a great deal of exactness in it; but in soul-matters, no knowledge at all. They can understand the *Æquator*, *Meridian*, and *Horizon*: By the first they can tell the Latitude of any place, South or North, measuring it by the

degrees in the *Meridian*; by the ſecond, they can tell you the Longitude of a place, Eaſt and Weſt, from the *Meridian*, meaſuring it by the degrees of the *Æquator*: And by the third, they can diſcern the divers riſings and ſettings of the Stars. And ſo in other Arts and Sciences, we find men endowed with rare abilities, and ſingular ſagacity. Some have piercing Apprehenſions, ſolid Judgments, ſtupendious Memories, rare Invention, and excellent elocution: But put them upon any ſpiritual pernatural matter, and the weakeſt Chriſtian, even a babe in Chriſt, ſhall excel them therein, and give a far better account of Regeneration, the Work of Grace, the Life of Faith than theſe can. 1 Cor. 1. 26. *Not many wiſe men after the fleſh*, &c. *But God hath choſen the fooliſh things of this world*, &c.

REFLECTION.

How inexcuſable then art thou, O my Soul! and how mute and confounded muſt thou needs ſtand before the bar of God, in that great day? Thou hadſt a *Talent* of natural parts committed to thee, but which way have they been improved? I had an Underſtanding indeed, but it was not ſanctified; a Memory, but it was like a Sieve, that let go the Corn, and retain'd nothing but Huſks and Chaff; Wit and Invention, but alas none to do my ſelf good. Ah! how will theſe riſe in judgment againſt me, and ſtop my mouth? What account ſhall I give for them in that day?

Again: Are men (otherwiſe prudent and skillful) ſuch ſots and fools in ſpiritual things? Then let the poor weak Chriſtian, whoſe natural parts are blunt and dull, admire the riches of God's Free grace to him. O what an aſtoniſhing conſideration is this! That God ſhould paſs by Men of the profoundeſt Natural parts, and chuſe me, even poor me, whoſe Natural

tural Faculties and Endowments, compared with theirs, are but as Led to Gold! Thus under the Law he paſt by the Lion and Eagle, and choſe the Lamb and Dove. O, how ſhould it make me to advance Grace, as Chriſt doth upon the ſame account, *Matth.* 11. 25. *I thank thee, Father, Lord of Heaven and Earth, that thou haſt hid theſe things from the wiſe and prudent, and revealed them to babes.* And let it ever be an humbling conſideration to me; For who made me to differ? Is not this one principal thing God aims at, in calling ſuch as I am; that boaſting may be excluded, and himſelf alone exalted?

THE POEM.

One thing doth very much affect my mind,
To ſee the Sea-man husband every Wind;
With exc'llent Art he ſhifts the Sails and knows
How to improve the bareſt VVind that blows.
If a direct or fore-right gale he want,
A ſide-wind ſerves his turn, tho' ne'r ſo ſcant,
And will not this one day in judgment riſe
Againſt your Soul? Ah! can you be ſo wiſe
In ſmaller matters; what, and yet not know
How to improve freſh gales of Grace that blow?
Faſt mor'd in ſin your wind-bound Souls can lie,
And let theſe precious gales riſe, blow, and die.
Sometimes on your Affections you may feel
Such gracious breathings: Ah, but hearts of ſteel,
They move you not, nor cauſe you to relent,
Though able, like Elijah's *VVind, to rent*
The Rocks aſunder: If you do not prize
Thoſe breathings, other VVinds will ſhortly riſe,
And from another quarter; thoſe once gone,
Then next look out for an Euroclydon.
A dreadful ſtorm: how ſoon no Man can tell;
But when it comes, 'twill blow ſuch Souls to Hell.

CHAP.

CHAP. IX.

If Sea-men loſe a gale, there they may lie:
The Soul, when once becalm'd, in ſin may die.

OBSERVATION.

SEa-men are very watchful to take their opportunity of Wind and Tide; and it much concerns them ſo to be: The neglect of a few hours, ſometimes loſes them their paſſage, and proves a great detriment to them. They know the Wind is an uncertain variable thing; they muſt take it when they may; they are unwilling to loſe one flow, or breath, that may be ſerviceable to them. If a proſperous Gale offer, and they not ready, it repents them to loſe it, as much as it would repent us to ſee a Veſſel of good Wine or Beer tapt and run waſte.

APPLICATION.

There are alſo ſeaſons and gales of Grace for our Souls; golden opportunities of Salvation afforded to men, the neglect of which proves the loſs and ruine of Souls. God hath given unto men a day of Viſitation, which he hath *limited*, *Heb.*4. 7. and keeps an exact account of every *Year*, *Month*, and *Day*, that we have enjoyed it, *Luke* 13. 7. *Jer.* 25. 3. *Luke* 19. 42. The longeſt date of it can be but the time of this Life: This is our day to work in, *Job* 9. 4. and upon this ſmall wyre, the weight of Eternity hangs. But ſometimes the ſeaſon of Grace is ended, before the night of Death comes; the *accepted time* is gone, men frequently out-live it, *Luke* 19 44. 2 *Cor.* 6. 2. Or, if the outward means of Salvation be continued, yet the Spirit many times withdraws from thoſe means, and ceaſes any more to ſtrive with Men; and then the Bleſſing, Power and Efficacy is gone from them,

and

and instead thereof a Curse seizeth the Soul, *Heb.* 6. 7, 8. and *Jer.* 6. 29.

Therefore it is a matter of high importance to our Souls, to apprehend these seasons. How pathetically doth Christ bewail *Jerusalem*, upon this account? Luke 19. 42. *O that thou hadst known, at least in this thy day, the things of thy peace! but now they are hid from thine eyes.* If a company of Sea-men be set a-shore upon some remote, uninhabited Island, with this advice, to be a-board again exactly at such an hour, else they must be left behind: How doth it concern them to be punctual in their time? The lives of those men depend upon a quarter of an hour. Many a Soul hath perished eternally (the Gospel leaving them behind in their sins) because they knew not the time of their Visitation.

REFLECTION.

What golden Seasons for Salvation hast thou enjoyed, O my Soul? What Halcyon-days of Gospel-light and Grace hast thou had? How have the precious Gales of Grace blown to no purpose upon thee! and the Spirit waited and striven with thee in vain? *The Kingdom of Heaven* (being opened in the Gospel-dispensations) *hath suffered violence.* Multitudes have been pressing into it in my days, and I my self have sometimes been *almost perswaded*, and not far from the Kingdom of God: I have gone as far as conviction of sin and misery; yea, I have been carried by the power of the Gospel, to resolve and purpose to turn to God, and become a new Creature; but sin hath been too subtil and deceitful for me: I see, my resolutions were but as an early Cloud, or Morning-Dew; and now my heart is cold and dead again, setled upon its Lees. Ah! I have cause to fear and tremble, lest God hath left me under that Curse, *Rev.* 20. 11. *Let him that is filthy, be filthy still.* I fear I am become as

that

that myrie place, *Ezek.* 47. 11. that ſhall not be healed by the ſtreams of the Goſpel, but *given to ſalt*, and curſed into perpetual barrenneſs. Ah Lord, wilt thou leave me ſo! and ſhall thy Spirit ſtrive no more with me? Then it had been good for me that I had never been born. Ah, if I have trifled out this Seaſon, and irrecoverably loſt it, then I may take up that lamentation, *Jer.* 8. 20. and ſay, *My Harveſt is paſt, my Summer is ended, and I am not ſaved.*

Every Creature knows its time, even the *Turtle, Crane*, and *Swallow*, know the time of their coming, *Jer.* 8. 7. How brutiſh am I, that have not known the time of my Viſitation! O thou that art the Lord of Life and Time, command one gracious Seaſon more for me, and make it effectual to me, before I go hence, and be ſeen no more!

THE POEM.

A freſh and whisking Gale preſents to day,
But now the Ship's not ready; Winds muſt ſtay,
And wait the Sea-mens leiſure. Well, to morrow
They will put out; but then, unto their ſorrow,
That Wind is ſpent, and by that means they gain
Perchance a Month's Repentance, if not twain.
At laſt another offers, now they're gone;
But e're they gain their Port, the Market's done.
For every work and purpoſe under Heaven,
A proper time and ſeaſon God hath given.
The Fowls of Heaven, Swallow, Turtle, Crane,
Do apprehend it, and put us to ſhame.
Man hath his ſeaſon too: but that miſ-ſpent,
There's time enough his folly to repent.
Eternity's before him, but therein
No more ſuch golden hours as theſe have been.
When theſe are paſt away, then you ſhall find
That Proverb true, Occaſion's bald behind.

Delays

Delays are dangerous; ſee that you diſcern
Your proper ſeaſons. O that you would learn
This Wiſdom from thoſe Fools that comes too late
With fruitleſs cries, when Chriſt has ſhut the gate.

CHAP. X.

By Navigation one place ſtores another;
And by Communion we muſt help each other.

OBSERVATION.

THE moſt wiſe God hath ſo diſpenced his Bounty to the ſeveral Nations of the World, that one ſtanding in need of anothers Commodities, there might be a ſociable Commerce and Traffick maintaintain'd amongſt them all, and all combining in a common League, may, by the help of Navigation, exhibit mutual ſuccours to each other. The Staple-Commodities proper to each Country, I find thus expreſſed by the Poet, *Bart. Coll.*

Hence come our Sugars from Canary *Iſles,*
From Candy *Currans, Muskadels, and Oyls;*
From the Moluccoes, *Spices; Balſamum*
From Ægypt; *Odours from* Arabia *come;*
From India *Gums, rich Drugs and Ivory;*
From Syria *Mummy; Black, Red Ebony*
From burning Chus; *from* Peru, *Pearl and Gold;*
From Ruſſia *Furs, to keep the Rich from Cold.*
From Florence *Silks; from* Spain *Fruit, Saffron, Sacks;*
From Denmark *Amber, Cordage, Firs, and Flax;*
From Holland *Hops; Horſe from the Banks of* Rhine;
From England *VVool: all Lands, as God diſtributes,*
To the VVorld's Treaſure pay their ſundry Tributes.

APPLI-

APPLICATION.

Thus hath God diſtributed the more rich and precious Gifts and Graces of his Spirit among his People: Some excelling in one Grace, ſome in another, though every Grace, in ſome degree, be in them all; even as in *Nature*, though there be all the Faculties in all, yet ſome Faculties are in ſome more lively and vigorous than in others; ſome have a more vigorous eye, others a more ready ear, others a more voluable tongue; ſo it's in *Spirituals*. *Abraham* excell'd in *Faith*, *Job* in *Patience*, *John* in *Love*. Theſe were their peculiar excellencies. All the elect Veſſels are not of one quantity; yet even thoſe that excel others in ſome particular Grace, come ſhort in other reſpects of thoſe they ſo excelled in the former, and may be much improv'd by converſe with ſuch as in ſome reſpects are much below them. The ſolid, wiſe, and judicious Chriſtian may want that livelineſs of affections, and tenderneſs of heart, that appears in the weak; and one that excels in gifts and utterance, may learn Humility from the very Babes in Chriſt.

And one principal Reaſon of this different diſtribution, is to maintain fellowſhip among them all, 1 Cor. 12. 21. *The Head cannot ſay to the Feet I have no need of you.* As in a Family, where there is much buſineſs to be done, even the little Children bear a part, according to their ſtrength, Jer. 7. 18. *The children gather wood, the fathers kindle the fire, the women knead the dough.* So in the Family of Chriſt, the weakeſt Chriſtian is ſerviceable to the ſtrong.

There be precious Treaſures in theſe Earthen Veſſels, for which we ſhould trade by mutual communion. The precioufneſs of the Treaſure, ſhould draw out our deſires and endeavours after it; and the conſideration of the brittleneſs of thoſe Veſſels in which they

they are kept, ſhould cauſe us to be the more expeditious in our trading with them, and make the quicker Returns: For when thoſe Veſſels (I mean the Bodies of the Saints) are broken by Death, there is no more to be gotten out of them. That Treaſure of Grace which made them ſuch profitable, pleaſant, and deſirable companions on Earth, then Aſcends with them into Heaven, where every Grace receives its adoleſcence and perfection: And then, though they be Ten thouſand times more excellent and delightful than ever they were on Earth, yet we can have no more communion with them, till we come to Glory our ſelves. Now therefore it behoves us to be enriching our ſelves by communication of what God hath dropt into us, and improvement of them; as one well Notes.

We ſhould do by Saints, as we uſe to do by ſome choice Book lent us for a few days, we ſhould fix in our Memories, or tranſcribe all the choice Notions we meet with in it, that they may be our own when the Book is called for, and we can have it no longer by us. Mr. *Gurnal.*

REFLECTION.

Lord, How ſhort do I come of my Duty in communicating to, or receiving good by others! My Soul is either empty and barren, or if there be any Treaſure in it, yet it is but as a Treaſure locked up in ſome Cheſt, whoſe Key is loſt, when it ſhould be open'd for the uſe of others. Ah Lord! I have ſinned greatly, not only by vain words, but ſinful ſilence. I have been of little uſe in the World.

How little alſo have I gotten by communion with others? Some, it may be, that are of my own *ſize*, or *judgment*, or that I am otherwiſe obliged to, I can delight to converſe with: But O, where is that largeneſs of heart, and general delight I ſhould have

to

to, and in all thy People? How many of my old dear Acquaintance are now in Heaven, whose Tongues were as *Choice silver*, while they were here, *Prov.* 10. 20. And, blessed Souls, how communicative were they of what thou gavest them? O what an improvement had I made of my Talent this way, had I been diligent! Lord pardon my neglect of those sweet and blessed advantages. O let all my delight be in thy Saints, who are the *excellent of the earth*. Let me never go out of their company, without an heart more warmed, quickned, and enlarged, than when I came amongst them.

THE POEM.

To several Nations God doth so distribute
His bounty, that each one must pay a tribute
Unto each other. Europe *cannot vaunt,*
And say, Of Africa *I have no want.*
America *and* Asia *need not strive,*
Which of it self can best subsist and live.
Each Countries want, in something, doth maintain
Commerce betwixt them all. Such is the aim
And end of God, who doth dispense and give
More Grace to some, their Brethren to relieve.
This makes the Sun *Ten thousand times more bright,*
Because it is diffusive of its Light,
Its Beams are gilded gloriously; but then
This property doth gild them o're again.
Should Sun, Moon, Stars, impropriate all their light,
What dismal darkness would the World benight?
On this account Men hate the Vermine brood,
Because they take in much, but do no good.
What harm, if I at yours my Candle light?
Except thereby I make your Room more bright.
He that, by Pumping, sucks and draws the Spring,
New streams, and sweeter, to that Well doth bring.

Grace

Grace is a Treaſure in an Earthen Pot;
When Death hath daſht it, no more can be got
Out of that Veſſel: Then while it is whole,
Get out the Treaſure to enrich your Soul.

CHAP. XI.

The Rocks abide, though Seas againſt them rage;
So ſhall the Church, which is God's Heritage.

OBTERVATION.

THE Rocks, though ſcituate in the boiſterous and tempeſtuous Ocean, yet abide firm and immovable from Age to Age: The impetuous Waves daſh againſt them with great violence, but cannot remove them out of their place. And although ſometimes they waſh over them, and make them to diſappear, yet there they remain fixt and impregnable.

APPLICATION.

This is a lively Emblem of the condition of the Church, amidſt all dangers and oppoſitions wherewith it is encountred and aſſaulted in this World. Theſe *Metaphorical* Waves roar and beat with violence againſt it, but with as little ſucceſs as the Sea againſt the Rocks, Matth. 16. 18. *Upon this Rock will I build my Church, and the* [*gates*] *of Hell ſhall not prevail againſt it.* The Gates of Hell, are the power and policy of Hell; for it is conceived to be an alluſive ſpeech to the Gates of the *Jews* wherein their Ammunition for War was lodged, which alſo were the Seats of Judicature, there ſate the Judges: but yet, theſe Gates of Hell ſhall not prevail. Nay, this Rock is not only invincible in the midſt of their violence, but alſo breaks all that daſh againſt it, Zech 12. 3. *In that day I will make* Jeruſalem *a burthenſome ſtone for all people: all that burden themſelves with it, ſhall be cut in pieces, though all the people of the Earth be gather-*

ed together againſt it. An Alluſion to one that aſſays to roul ſome great ſtone againſt the Hill, which at laſt returns upon him, and cruſhes him to pieces.

And the reaſon why it is thus firm and impregnable, is not from it ſelf; for alas, ſo conſidered, it is weak, and obnoxious to ruine; but from the almighty Power of God, which guards and preſerves it day and night, Pſal. 46. 5, 6. *God is in the midſt of her, ſhe ſhall not be moved: God ſhall help her, and that right early.* Vatab. *Dum eſpicit mane.* When the morning appears. Which notes (ſaith *Calvin*) God's aſſiduous and conſtant help and ſuccour, which is extended in all dangers, as conſtantly as the Sun ariſes. And this aſſiduous ſuccour to his people, and their great ſecurity thereby, is ſet forth in the Scriptures by a pleaſant variety of Metaphors and Emblems, *Zech.* 2. 5. *I (ſaith the Lord) will be a VVall of Fire round about it.* Some think this phraſe alludes to the *Cherubims*, that kept the way of the Tree of Life with flaming ſwords: Others, to the fiery Chariots round about *Datham*, where *Eliſha* was: but moſt think it to be an alluſion to an ancient cuſtom of Travellers in the Deſarts; who to prevent the aſſaults of wilde Beaſts in the night, made a *Circular fire* round about them, which was as a Wall to them. Thus will God be to his people, *a wall of fire*, which none can ſcale. So *Exod.* 3. 3, 4, 5. We have an excellent Emblem of the Churches low and dangerous condition, and admirable preſervation. You have here, both a *Marvel* and a *Myſtery*: The Marvel was to ſee a buſh all on fire, and yet not conſumed. The Myſtery is this: the Buſh repreſented the ſad condition of the Church in *Egypt*; the Fire flaming upon it, the grievous Afflictions, troubles, and bondage it was in there; the remaining of the Buſh unconſumed, the ſtrange and admirable preſervation of the

Church

Church in thoſe troubles. It lived there as the three noble *Jews*, untouched in the midſt of a burning fiery Furnace: And the *Angel of the Lord* in a flame of fire in the midſt of the Buſh, was nothing elſe but the *Lord Jeſus Chriſt*, powerfully and graciouſly preſent with his people, amidſt all their dangers and ſufferings. The Lord is exceeding tender over them, and jealous for them, as that Expreſſion imports, Zech. 2. 8. *He that touches you, toucheth the apple of mine eye.* He that ſtrikes at them, ſtrikes at the Face of God; and at the moſt excellent part of the Face, the Eye; and at the moſt tender and precious part of the Eye, the Apple of the Eye. And yet (as a Learned Modern obſerves) this people of whom he uſes this tender and dear expreſſion, were none of the beſt of *Iſrael* neither; but the reſidue that ſtaid behind in *Babilon*, when their Brethren were gone to rebuild the Temple; and yet over theſe, is he as tender, as a man is over his eye.

REFLECTION.

And is the ſecurity of the Church ſo great! and its preſervation ſo admirable, amidſt all Storms and Tempeſts! Then why art thou ſo prone and ſubject to deſpond, O my Soul, in the day of *Sions* trouble? Senſible thou waſt, and oughteſt to be; but no reaſon to hang down the head through diſcouragement, much leſs to forſake *Sion* in her diſtreſs, for fear of being ruined with her.

What *David* ſpake to *Abiathar*, 1 *Sam.* 22. 23. that may *Sion* ſpeak to all her Sons and Daughters in all their diſtreſſes: *Though he that ſeeketh thy life, ſeeketh mine alſo; yet with me ſhalt thou be in ſafeguard.* God hath intail'd great Salvation and Deliverances upon *Sion*; and bleſſed are all her Friends and Favourers; the Rock of ages is its defence. Fear not therefore, O my Soul, though the Hills be re-

moved out of their place, and caſt into the midſt of the Sea. O let my Faith triumph, and my Heart rejoyce upon this ground of comfort. I ſee the ſame Rocks now, and in the ſame place and condition they were many years ago. Though they have endured many ſtorms, yet there they abide; and ſo ſhall *Sion*, when the proud waves have ſpent their fury and rage againſt it.

THE POEM.

Meſopotamia, *ſituate in the Seas,*
May repreſent the Church, or if you pleaſe,
A Rock, o're which the Waves do waſh and ſwill,
May figure it; chuſe either, which you will.
Winds ſtrive upon thoſe Seas, and make a noiſe,
The lofty Waves ſometimes lift up their voice,
And ſwelling high, ſucceſſively do beat
With violence againſt it, then retreat.
They break themſelves, but it abides their ſhock;
And when their Rage is ſpent there ſtands the Rock.
Then they are out, that do affirm and vote,
Peace, Pomp, and Splendour is the Churches Note.
And they deſerve no leſs reproof, that are
In Zion's *Troubles ready to deſpair.*
This Rock amidſt far ſtronger Rocks doth lie,
Which are its fence, ſo deep, *ſo* thick, *ſo* high,
They cann't be batterr'd, ſcal'd, *or* undermin'd:
And theſe, environ'd by them, daily find
Their Bread aſcertain'd; Waters too ſecur'd
Then ſhout and ſing, ye that are thus Immur'd.

CHAP. XII.

What Dangers run they for a little gains,
Who, for their Souls, would ne'r take half the pains!

OBSERVATION.

HOw exceeding ſolicitous and adventurous are Sea-men for a ſmall portion of the World!

How

How prodigal of ſtrength and life for it? They will run to the ends of the Earth, engage in a Thouſand dangers, upon the hopes and probability of getting a ſmall Eſtate. *Per mare, per terras, per mille pericula currunt.* Hopes of gain makes them willing to adventure their liberty, yea, their life; and encourages them to endure Heat, Cold, and Hunger, and a Thouſand ſtreights and difficulties, to which they are frequently expoſed.

APPLICATION.

How hot and eager are Mens affections after the World? And how remiſs and cold towards things eternal? They are careful, and troubled about many things, but ſeldom mind the great and neceſſary matters, *Luke* 10. 40. They can riſe early, go to bed late, eat the bread of carefulneſs: But when did they ſo deny themſelves for their poor Souls? Their heads are full of deſigns and projects to get or advance an Eſtate: *We will go into ſuch a City, continue there a year, and Buy and Sell, and get gain*, Jam. 4. 13. This is the τὸ ἔργον, the *Maſter-deſign*, which engroſſeth all their time, ſtudies and contrivances. The Will hath paſt a Decree for it, the Heart and Affections are fully let out to it, *They will be rich*, 1 Tim. 6. 9. This Decree of the Will, the Spirit of God takes deep notice of it; and indeed it is the cleareſt and fulleſt diſcovery of a Man's portion and condition: For, look what is higheſt in the eſtimation, firſt and laſt in the thoughts, and upon which we ſpend our time and ſtrength with delight; certainly, that is our Treaſure, *Mat.* 6. 20, 21. The Heads and Hearts of Saints are full of ſolicitous cares and fears about their Spiritual Condition: The great deſign they drive on, to which all other things are but [πάρεργα,] things on the by, is to make ſure their Calling and Election. This is the [*Pondus,*]

dus,] the weight and byaſs of their Spirit: if their hearts ſtray and wander after any other thing, this reduces them again.

REFLECTION.

Lord, this hath been my manner from my Youth, may the Carnal-minded Man ſay; I have been labouring for the Meat that periſheth; diſquieting my ſelf in vain, full of deſigns and projects for the World, and unwearied in my endeavours to compaſs an earthly treaſure; yet therein I have either been checkt and diſappointed by Providence; or if I have obtained, yet I am no ſooner come to enjoy that Content and Comfort I promiſed my ſelf in it, but I am ready to leave it all, to be ſtript out of it by Death, and in that day all my thoughts periſh. But in the mean time. What have I done for my Soul? When did I ever break a Night's ſleep, or deny and pinch my ſelf for it? Ah fool that I am! to nouriſh and pamper a vile Body, which muſt ſhortly lie under the Clods, and become a loathſome Carkaſs; and, in the mean time, neglect and undo my poor Soul, which partakes of the Nature of Angels, and muſt live for ever. I have kept others Vineyards, but mine own Vineyard I have not kept: I have been a perpetual drudge and ſlave to the World; in a worſe condition hath my Soul been, than others that are Condemned to the Mines. Lord change my Treaſure, and change my Heart: O let it ſuffice that I have been thus long labouring on the fire, for very vanity. Now gather up my heart and affections in thy ſelf, and let my great deſign now be, to ſecure a ſpecial intereſt in thy Bleſſed Self, that I may once ſay, To me to live is Chriſt.

THE POEM.

The Face of Man impreſt and ſtampt on Gold,
With Crown and Royal Scepters we behold,

No

No wonder that an humane Face it gains,
Since Head, Heart, Soul, and Body it obtains.
Nor is it ſtrange a Scepter it ſhould have,
That to its Yoke the World doth ſo enſlave.
Charm'd with its chinking Note, away they go
Like Eagles to the Carcaſs, ride and row.
Through worlds of hazards fooliſh creatures run
That into its embraces they may come.
Poor Indians *in the Mines my heart condoles,*
But ſeldom turns aſide to pity Souls,
Which are the ſlaves indeed, that toyl and ſpend
Themſelves upon its ſervice. Surely, Friend,
They are but Sextons to prepare and make
Thy Grave within thoſe Mines, whence they do take
And dig their Ore. Ah! many Souls, I fear,
Whoſe Bodies live, yet lie entombed there.
Is Gold ſo tempting to you? Lo, Chriſt ſtands,
With length of days, and riches in his hands.
Gold in the fire tried he freely proffers;
But few regard or take thoſe Golden Offers.

CHAP. XIII.

Millions of Creatures in the Seas are fed:
Why then are Saints in doubt of daily bread?

OBSERVATION.

THere are multitudes of Living Creatures in the Sea. The *Pſalmiſt* ſaith, There are in it *things creeping innumerable, both ſmall and great beaſts,* Pſal. 104. 25. And we read, *Gen.* 1. 20. that when God bleſſed the Waters he ſaid, Let the Waters bring forth abundantly, both Fiſh and Fowl, that move in it, and fly about it. Yet all thoſe multitudes of Fiſh and Fowl, both in Sea and Land, are cared and provided for, *Pſal.* 145. 15, 16. *Thou giveſt them*

their meat in due ſeaſon; thou openeſt thy hand, and ſatisfieſt the deſire of every living thing.

APPLICATION.

If God take care for the Fiſhes of the Sea, and the Fowls of the Air, much more will he care and provide for thoſe that fear him. *When the poor and needy ſeeketh water, and there is none, and their tongue faileth for thirſt; I the Lord will hear them, I the God of* Iſrael *will not forſake them,* Iſai. 41. 17. *Take no thought for your life* (ſaith the Lord) *what ye ſhall eat, or what ye ſhall drink; or for the body, what ye ſhall put on:* Which he backs with an Argument from God's Providence over the Creatures, and enforceth it with a [*much rather*] upon them, *Matth.* 6. 25, 31. God would have his people be without *carefulneſs* (*i. e.*) anxious care, 1 *Cor.* 7. 32. *And to caſt their care upon him, for he careth for them,* 1 Pet. 5. 7. There be two main Arguments ſuggeſted in the Goſpel, to quiet and ſatisfie the hearts of Saints in this particular: The one is, that the Gift of Jeſus Chriſt amounts to more than all theſe things come to; yea, in beſtowing him, he has given that which virtually and eminently comprehends all theſe inferiour mercies in it, Rom. 8. 32. *He that ſpared not his own Son, but delivered him up for us all? how, ſhall he not with him freely give us all things?* And 1 *Cor.* 3. 22. *All things are yours, and ye are Chriſt's, and Chriſt is God's.* Another Argument is, That God gives theſe Temporal Things to thoſe he never gave his Chriſt unto, and therefore there is no great matter in them: Yea, to thoſe, which in a little while, are to be thruſt into Hell, *Pſal.* 17. 14. Now, if God cloath and feed his enemies, if (to allude to that, *Luke* 12. 28.) he cloath this Graſs, which to day is in its pride and glory in the Field, and to morrow is caſt into the Oven, into Hell: How much more will he cloath and provide for you that are Saints? This

This God that feeds all the Creatures, is your Father, and a Father that never dies; and therefore you ſhall not be as expoſed Orphans, that are the Children of ſuch a Father. *For he hath ſaid, I will never leave you, nor forſake you,* Heb. 13. 3. I have read of a good woman, that in all wants and diſtreſſes, was wont to encourage herſelf with that word, 2 *Sam.* 22. 47. *The Lord liveth.* But one time being in a deep diſtreſs, and forgetting that conſolation, one of her little Children came to her, and ſaid, *Mother, Why weep ye ſo? What, is God dead now?* Which words from a Child, ſhamed her out of her unbelieving fears, and quickly brought her Spirit to reſt. O Saint, whilſt God lives, thou canſt not want what is good for thee.

How ſweet a Life might Chriſtians live, could they but bring their hearts to a full ſubjection to the diſpoſing Will of God! to be content not only with what he commands and approves, but alſo with what he allots and appoints. It was a ſweet Reply, that a gracious Woman once made upon her Death-bed, to a Friend that asked her, *Whether ſhe were more willing to live or die?* She anſwer'd, *I am pleas'd with what God pleaſeth. Yea,* ſaid her Friend, *but if God ſhould refer it to you, which would you chuſe? Truly,* (ſaith ſhe) *if God ſhould refer it to me, I would refer it to him again.* Ah bleſt Life, when the Will is ſwallow'd up in the Will of God, and the heart at reſt in his care and love, and pleaſed with all his appointments!

REFLECTION.

I remember my fault this day, may many a gracious Soul ſay. Ah how faithleſs and diſtruſtful have I been notwithſtanding the great ſecurity God hath given to my Faith, both in his Word and Works! O my Soul, thou haſt greatly ſinned therein, and diſhonoured

dishonoured thy Father! I have been worse to my Father, than my Children are to me. They trouble not their thoughts with what they shall eat or drink, or put on, but trust to my care and provision for that: Yet I cannot trust my Father, though I have ten thousand times more reason so to do, than they have to trust me, *Mat.* 7. 21. Surely, unless I were jealous of my Father's affection, I could not be so dubious of his provision for me. Ah, I should rather wonder that I have so much, than repine that I have no more. I should rather have been troubled that I have done no more for God, than that I have received no more from God. I have not proclaimed it to the World by my Conversation, that I have found a sufficiency in him alone, as the Saints have done, *Hab.* 3. 17, 18. How have I debased the Faithfulness and All-sufficiency of God, and magnified these earthly trifles, by my anxiety about them? Had I had more Faith, a light Purse would not have made such an heavy heart. Lord, how often hast thou convinced me of this folly, and put me to the blush, when thou hast confuted my unbelief; so that I have resolved never to distrust thee more, and yet new exigencies renew this corruption? How contradictory also hath my heart and my prayers been? I pray for them conditionally, and with submission to thy Will; I dare not say to thee, I must have them; yet this hath been the language of my heart and life. O convince me of this folly!

THE POEM.

Variety of curious Fish are caught
Out of the Sea, and to our Tables brought;
We pick the choicest bits, and then we say,
We are sufficed; come, now take away.
The Table's voided, you have done; but fain
I would perswade to have it brought again.

The

The ſweeteſt bit of all remains behind
Which through your want of skill, you could not find.
A bit for Faith, have you not found it? Then
I have made but half a meal; come taſte agen,
Haſt thou conſidered (O my Soul) that hand
Which feeds thoſe multitudes in Sea and Land?
A double mercy in it thou ſhouldeſt ſee;
It fed them firſt, and then with them fed thee.
Food in the Waters we ſhould think were ſcant
For ſuch a multitude, yet none do want.
What numerous flocks of Birds above me fly?
When ſaw I one, through want fall down and die?
They gather what his hand to them doth bring,
Though but a Worm, and at that Feaſt can ſing.
How full a Table doth my Father keep?
Bluſh then, my naughty heart, repent and weep;
How faithleſs and diſtruſtful haſt thou been,
Although his care and love thou oft haſt ſeen?
Thus in a ſingle diſh you have a feaſt,
Your firſt and ſecond courſe, the laſt the beſt.

CHAP. XIV.

Sea-waters drained through the earth, are ſweet;
So are th' afflictions which God's People meet.

OBSERVATION.

THE Waters of the Sea in themſelves, are brackiſh and unpleaſant, yet being exhaled by the Sun, and condenſed into Clouds, they fall down into pleaſant Showers; or if drained through the Earth, their property is thereby altered; and that which was ſo ſalt in the Sea, becomes exceeding ſweet and pleaſant in the Springs. This we find by conſtant experience, the ſweeteſt cryſtal Spring came from the Sea, *Eccleſ.* 1, 7.

APPLI-

APPLICATION.

Afflictions in themselves are evil, *Amos* 2. 6. Very bitter and unpleasant. See *Heb.* 12. 11. Yet not morally and intrinsically evil, as sin is; for if so, the holy God would never own it for his own act, as he doth, *Mic.* 3. 2. but always disclaimeth sin, *Jam.* 1, 3. Besides, if it were so evil, it could in no case, or respect, be the object of our election and desire; as in some cases it ought to be, *Heb.* 11. 25. But it is evil, as it is the fruit of sin, and grievous unto sense, *Heb.* 14. 11. But though it be thus brackish and unpleasant in itself, yet passing through Christ, and the Covenant, it loses that ungrateful property, and becomes pleasant in the fruits and effects thereof unto believers, *Heb.* 12. 11.

Yea, such are the blessed fruits thereof, that they are to account it all joy, when they fall into divers afflictions, *Jam.* 1. 2. *David* could bless God, that he was afflicted; and many a Saint hath done the like. A good woman once compared her afflictions to her children: *For* (saith she) *they put me in pain in bearing them; yet as I know not which child, so neither which affliction I could be without.*

Sometimes the Lord sanctifies affliction to discover the corruption that is in the heart, *Deut.* 8. 2. It is a furnace to shew the dross. Ah! when a sharp Affliction comes, then the pride, impatiency, and unbelief of the heart appears. *Matura vexata prodit seipsam.* When the Water is stirred, then the mud and filthy sediment that lay at the bottom rises. Little (saith the afflicted Soul) did I think, there had been in me that pride, self-love, distrust of God, carnal fear, and unbelief, as I now find. O where is my Patience, my Faith, my Glory in tribulation? I could not have imagined the sight of Death would have so appalled me, the loss of outward things so

have

have pierced me. Now what a bleſſed thing is this, to have the heart thus diſcovered?

Again: Sanctified Afflictions diſcover the emptineſs and vanity of the Creature. Now the Lord hath ſtained its pride, and vailed its tempting ſplendour, by this or that affliction; and the Soul ſees what an empty, ſhallow, deceitful thing it is. The World (as one hath truly obſerved) is then only great in our eyes, when we are full of ſenſe and ſelf: But now Affliction makes us more ſpiritual, and then it is nothing. It drives them nearer to God, makes them ſee the neceſſity of the Life of Faith, with multitudes of other benefits.

But yet theſe ſweet fruits of Affliction do not naturally, and of their own accord, ſpring from it: No, we may as well look for *Grapes* from *Thorns*, or *Figs* from *Thiſtles*, as for ſuch Fruits from Affliction, till Chriſt's ſanctifying Hand and Art have paſt upon them.

The reaſon why they become thus ſweet and pleaſant (as I noted before) is, becauſe they run now into another channel; Jeſus Chriſt hath removed them from Mount *Ebal* to *Gerezim*; they are no more the effects of vindictive Wrath, but paternal Chaſtiſement. And (as Mr. *Caſe* well notes) *A teaching affliction is to the Saints, the reſult of all the Offices of Jeſus Chriſt. As a King, he chaſtens; as a Prophet, he teacheth*, viz. *by chaſtening; and as a Prieſt, he hath purchaſed this grace of the Father, that the dry Rod might bloſſom, and bear fruit.* Behold then, a ſanctified affliction is a Cup, whereinto Jeſus Chriſt hath wrung and preſt the juyce and virtue of all his Mediatory Offices. Surely, that muſt be a Cup of generous, Royal Wine, like that in the Supper, a Cup of Bleſſing to the people of God.

Correction, Inſtruction, page. 182.

REFLECT-

REFLECTION.

Hence may the unſanctified Soul draw matter of fear and trouble, even from its unſanctified troubles. And thus it may reflect upon it ſelf; O my Soul, what good haſt thou gotten by all, or any of thy afflictions? God's Rod hath been dumb to thee, or thou deaf to it. I have not learned one holy Inſtruction from it: My troubles have left me the ſame, or worſe than they found me; my Heart was proud, earthly, and vain before, and ſo it remains ſtill: They have not purged out, but onely given vent to the pride, murmur, and atheiſm of my heart. I have been in my afflictions, as that wicked *Ahaz* was in his, 2 *Chron.* 28. 22. Who *in the midſt of his diſtreſs, yet treſpaſſed more and more againſt the Lord.* When I have been in ſtorms at Sea, or troubles at home, my Soul within me hath been as a raging Sea, caſting up mire and dirt. Surely this Rod is not the Rod of God's Children. I have proved but droſs in the Furnace, and I fear the Lord will put me away as droſs, as he threatens to do by the wicked, *Pſal.* 119. 119.

Hence alſo ſhould gracious Souls draw much encouragement and comfort amidſt all their troubles. O theſe are the fruits of Gods fatherly love to me! Why ſhould I fear in the day of evil? or tremble any more at affliction? though they ſeem as a *Serpent* at a diſtance, yet are they a Rod in hand. O bleſſed be that skilful and gracious hand, that makes the Rod, the dry Rod to bloſſome, and bear ſuch precious fruit.

Lord! what a myſtery of love lies in this diſpenſation! That ſin which firſt brought afflictions into the world, is now it ſelf carried out of the world by affliction, *Rom.* 5. 12. *Iſa.* 7. 9. O what can fruſtrate my Salvation, when thoſe very things that ſeem

eem moſt to oppoſe it, are made ſubſervient to it; nd contrary to their own nature do promote and urther it?

THE POEM.

Tis ſtrange to hear what different cenſures fall
Upon the ſame affliction; ſome do call
Their troubles ſweet, ſome bitter; others meet
Them both mid-way, and call them bitter-ſweet.
But here's the queſtion ſtill, I fain would ſee,
Why ſweet to him, and bitter unto me?
Thou drink'ſt them Dregs and all, but others find
Their troubles ſweet, becauſe to them refin'd,
And ſanctifi'd; which difference is beſt,
By ſuch apt Similies as theſe expreſt.
From Salt and Brackiſh Seas Fumes riſe and fly
Which into Clouds condens'd, obſcure the skie,
Their property there alter'd in few hours
Thoſe brackiſh fumes fall down in pleaſant ſhowers:
Or as the dregs of Wine and Beer diſtill'd
By Limbeck, with ingredients, doth yield
A Cordial water, though the Lees were bitter,
From whence the Chymiſt did extract ſuch liquor.
Then marvel not that one can kiſs that Rod,
Which makes another to blaſpheme his God.
O get your troubles ſweet'ned and refin'd
Or elſe they'll leave bitter effects behind.
Saints troubles are a Cord, let down by love,
To pully up their hearts to things above.

CHAP. XV.

The Seas within their bounds the Lord contains;
He alſo Men and Devils holds in Chains.

OBSERVATION.

IT is a wonderful work of God, to limit and bound ſuch a vaſt and furious Creature, as the Sea; which

which according to the judgment of many Learned Men, is higher than the Earth; and that it hath a propenſion to overflow it, is evident, both from its nature and motion; were it not, that the great God had laid his Law upon it. And this is a work wherein the Lord glories, and will be admired, Pſal. 104. 9. *Thou haſt ſet a bound that they may not paſs over, that they turn not again to cover the Earth.* Which it's clear they would do, were they not thus limitted. So Job 38. 8. 10. 11. *Who ſhut up the Seas with doors, when it breake forth, as if it had iſſued out of the Womb? I brake up for it my decreed place, and ſet bars and doors, and ſaid Hitherto ſhalt thou come, but no further; and here ſhall thy proud Waves be ſtaid.*

APPLICATION.

And no leſs is the glorious Power and Mercy of God diſcovered in bridling the rage and fury of Satan and his Inſtruments, that they break not in upon the Inheritance of the Lord, and deſtroy it. *Surely, the wrath of man ſhall praiſe thee, and the remainder of wrath thou ſhalt reſtrain*, Pſal. 76. 10. By which it is more than hinted, that there is a World of Rage and Malice in the hearts of wicked men, which fain would, but cannot vent itſelf, becauſe the Lord reſtrains, or as the Hebrew, *Girds it up.* Satan is the envious one, and his rage is great againſt the people of God, *Rev.* 12. 12. But God holds him and all his Inſtruments in a Chain of Providence; and it is well for God's People, that it is ſo.

They are limited as the Sea, and ſo the Lord in a providential way ſpeaks to them, Hitherto ſhall you go, and no further. Sometimes he ties them up ſo ſhort, that they cannot touch his people, though they have the greateſt opportunities and advantages, *Pſal.* 105. 12, 13, 14, 15. *When they were but a few men in number, yea, very few, and ſtrangers in it; when they went*

went from one Nation to another, from one Kingdom to another people: He ſuffered no man to do them wrong; yea, he reproved Kings for their ſakes, ſaying, Touch not mine Anointed, and do my Prophets no harm. And ſometimes he permits them to touch and trouble his People, but then ſets bounds and limits to them, beyond which they muſt not paſs. That is a pregnant Text to this purpoſe, *Revel.* 2. 10. *Behold, the Devil ſhall caſt ſome of you into priſon, that you may be tried, and ye ſhall have tribulation ten days.*

Here are four remarkable limitations upon Satan and his Agents, in reference to the People of God: A limitation as to the *Perſons*, not all, but ſome: A limitation of the *Puniſhment*, a Priſon, not a Grave, not Hell: A limitation upon them as to the end; for trial, not ruine: And laſtly, as to the *Duration*; not as long as they pleaſe, but ten days.

REFLECTION.

O my Soul, what Marrow and Fatneſs, Comfort, and Conſolation, maiſt thou ſuck from the Breaſt of this Truth, in the darkeſt day of trouble? Thou ſeeſt how the flowing Sea drives to over-whelm the Earth. Who has arreſted it in its courſe, and ſtopt its violence! Who has confin'd it to its place? Certainly none other but the Lord. When I ſee it threaten the ſhore with its proud, furious, and inſulting Waves, I wonder it doth not ſwallow up all: but I ſee it no ſooner touch the Sands, which God hath made its bounds, but it retires, and as it were with a kind of ſubmiſſion, reſpects thoſe limits which God hath ſet it.

Thus the fierceſt Element is repreſt by the feebleſt things: Thou ſeeſt alſo, how full of wrath and fury wicked men are, how they rage like the troubled

Sea, and threaten to over-whelm * thee, and all the Lord's Inheritance: and then the floods of ungodly men make thee afraid, yet are they restrained by an invisible gracious hand, that they cannot execute their purpose, nor perform their enterprize.

*See the *Turks* Letter to the Emperour of *Germany*, lately published by Authority.

How full of Devils and devillized Men, is this lower World? Yet in the midst of them all hast thou hitherto been preserved. O my Soul, admire and adore that glorious power of God, by which thou art kept unto Salvation. Is not the preservation of a Saint in the midst of such hosts of enemies, as great a Miracle, though not so sensible, as the preservation of those three Noble *Jews* in the midst of the fiery Furnace, or *Daniel* in the Den of Lions? For there is as strong a propension in Satan, and wicked men, to destroy the Saints; as in the fire to burn, or a Lion to devour. O then let me chearfully address my self to the faithful discharge of my duty, and stand no longer in a slavish fear of creatures, who can have no power against me, but what is given them from above, *John* 19. 11. And no more shall be given than shall turn to the glory of God, *Psal.* 76. 10. and the advantage of my Soul, *Rom.* 8. 28.

THE POEM.

This World's a Forrest, where from day to day,
Bears, Wolves, and Lions range and seek their prey,
Amidst them all poor harmless Lambs are fed,
And by their very Dens in safety led.
They roar upon us, but are held in Chains:
Our Shepherd is their Keeper, he maintains
Our Lot. Why then should we so trembling stand?
We meet them, true, but in their Keeper's hand.

He

He that to ranging Seas ſuch Bounds hath put,
The mouths of ravenous Beaſts can alſo ſhut.
Sleep in the Woods, poor Lambs your ſelves repoſe
Upon his Care, whoſe Eyes do never cloſe.
If unbelief in you don't looſe their chain,
Fear not their ſtrugling, that's but all in vain.
If God can check the VVaves by ſmalleſt Sand,
A Twined Thread may hold theſe in his hand.
Shun Sin, keep cloſe to Chriſt; for other evils
You need not fear, tho' compaſt round with Devils.

CHAP. XVI.

To Sea without a Compaſs none dare go;
Our Courſe without the VVord is even ſo.

OBSERVATION.

OF how great uſe and neceſſity is the Compaſs to Sea-men? Though they can coaſt a little way by the Shoar, yet they dare not venture far into the Ocean without it. Its their Guide, and directs and ſhapes their Courſe for them: And if by the violence of Wind and Weather they be driven beſide their due Courſe, yet by the help of this, they are reduced and brought to Rights again. It is wonderful to conſider, how by the help of this Guide they can run in a direct Line many hundred Leagues, and at laſt fall right with the ſmalleſt Iſland; which is in the Ocean, comparatively, but as the head of a ſmall Pin upon a Table.

APPLICATION.

What the Compaſs, and all other Mathematical Inſtruments are to the Navigator, that and much more is the Word of God to us in our courſe to Heaven. This is our Compaſs to ſteer our courſe by, and it is truly touched; he that orders his converſation by it, ſhall ſafely arrive in Heaven at laſt.

Gal. 6. 16. *As many as walk according to this rule, Peace be on them, and mercy.*

This Word is as neceſſary to us in our way to Glory, as a Lamp or Lanthorn is in a dark night, *Pſal.* 119. 105. This is a light ſhining in a dark place, till the day dawn, and the day-ſtar ariſe in our hearts, 2 *Pet.* 1. 19. If any that profeſs to know it, and own it as a Rule, miſs Heaven at laſt; let them not blame the Word for miſguiding them, but their own negligent and deceitful hearts, that ſhuffle in and out, and ſhape not their courſe and converſation according to its preſcriptions.

What blame can you lay upon the Compaſs, if you ſteer not exactly by it? How many are there, that neglecting this Rule, will coaſt it to Heaven by their own Reaſon? No wonder ſuch fall ſhort and periſh in the way. This is a faithful Guide, and brings all that follow it to a bleſſed end, *Thou ſhalt guide me with thy counſel, and afterwards receive me to glory*, Pſal. 73. 24. The whole hundredth and nineteenth *Pſalm* is ſpent in commendation of its tranſcendent excellency and uſefulneſs. *Luther* profeſt, that he prized it ſo highly, that he would not take the whole World in exchange for one Leaf of it. Lay but this Rule before you, and walk accurately by it, and you cannot be out of your way to Heaven, Pſal. 119. 30. *I have choſen the way of truth, (or the true way;) thy Judgments have I laid before me.* Some indeed have opened their detracting blaſphemous mouths againſt it; as *Julian*, that curſed Apoſtate, who feared not to ſay, There was as good matter in *Phocillides* as in *Solomon*, in *Pindarus* his *Odes*, as in *David*'s Pſalms.

And the Papiſts generally ſlight it, making it a lame imperfect Rule; yea, making their own Traditions the Touchſtone of Doctrines, and Foundation

of

of Faith. *Montanus* tells us, that although the Apoſtle would have Sermons and Service celebrated in a known Tongue, yet the Church, for very good cauſe, hath otherwiſe order'd it. *Gilford* called it, The Mother of Hereſies. *Boner*'s Chaplain judged it worthy to be burnt as a ſtrange Doctrine. They ſet up their Inventions above it, and frequently come in with a *Non obſtante* againſt Chriſt's Inſtitutions. And thus do they make it void, or, as the word ἀναθελοῦντες ſignifies, *Matth.* 15. 6. unlord it, and take away its authority as a Rule. But thoſe that have thus ſlighted it, and followed the by-paths unto which their corrupt Hearts have led them, they take not hold of the paths of Life, and are now in the depths of Hell. All other Lights, to which men pretend, in the neglect of this, are but falſe fires, that will lead Men into the Pits and Bogs of Deſtruction at laſt.

REFLECTION.

And is thy Word a Compaſs, to direct my courſe to Glory. O where am I then like to arrive at laſt, that in all my courſe have neglected it, and ſteered according to the counſel of my own heart! Lord, I have not made thy Word the Man of my counſel, but conſulted with fleſh and blood; I have not enquired at this Oracle, nor ſtudied it, and made it the guide of my way; but walked after the ſight of my eyes, and the luſt of my heart. Whither Lord, can I come at laſt, but to Hell, after this rate and reckoning? Some have ſlighted thy Word profeſſedly, and I have ſlighted it practically. I have a poor Soul embarqued for Eternity, it is now floating on a dangerous Ocean, Rocks and Sands on every ſide, and I go a drift before every Wind of Temptation, and know not where I am. Ah Lord, convince me of the danger of this condition. O convince me of

my Ignorance in thy Word, and the fatal conſequence and iſſue thereof. Lord, let me now reſolve to ſtudy, prize, and obey it; hide it in my heart, that I may not ſin againſt it. Open my underſtanding, that I may underſtand the Scriptures: Open my heart to entertain it in love. O thou that haſt been ſo gracious to give a perfect Rule, give me alſo a perfect heart to walk by that Rule to glory!

THE POEM.

This World's a Sea, wherein a numerous Fleet
Of Ships are under ſail. Here you ſhall meet
Of every Rate and Size; Frigats, Galleons,
The nimble Ketches, and ſmall Pickeroons:
Some bound to this Port, ſome where Winds and Weather
Will drive them, they are bound they know not whither.
Some ſteer away for Heaven, ſome for Hell;
To which ſome ſteer, themſelves can hardly tell.
The Winds do ſhape their courſe, which though it blow
From any Point, before it they muſt go.
They are directed by the Wind and Tide,
That have no Compaſs to direct and guide:
For want of this, muſt run themſelves a-ground,
Brave Ships are caſt away, poor Souls are drown'd.
Thy Word our Compaſs is, to guide our way
To Glory; it reduces ſuch as ſtray.
Lord, let thy Word dwell richly in my heart,
And make me skilful in this heavenly Art,
O let me underſtand and be ſo wiſe,
To know upon what Point my Country lies.
And having ſet my Courſe directly thither,
Great God preſerve me in the fouleſt Weather.
By Reaſon ſome will coaſt it: but I fear
Such Coaſters never will drop Anchor there.
Thy Word is truly toucht, and ſtill directs
A proper Courſe, which my baſe heart neglects.

Lord,

Lord, touch mine Iron heart, and make it ſtand
Pointing to thee, its Loadſtone. To that Land
Of Reſt above, let every Tempeſt drive
My Soul, where it would rather be than live.

CHAP. XVII.

Look as the Sea by turns doth ebb and flow
So their Eſtates, that uſe it, come and go.

OBSERVATION.

THE Sea hath its alternate Courſe and Motion, its Ebbings and Flowings: No ſooner is it High-water, but it begins to Ebbe again, and leave the Shoar naked and dry, which but a little before it covered and over-flowed. And as its Tides, ſo alſo its Waves are the Emblem of Inconſtancy, ſtill rouling and tumbling, this way and that, never fixt and quiet. *Inſtabilis unda: As fickle as a Wave*, is common to a Proverb. See *Jam.* 1. 6. *He that wavereth is like a Wave of the Sea, driven with Winds, and toſſed.* So Iſai. 57. 20. *It cannot reſt.*

APPLICATION.

Thus mutable and inconſtant are all outward things, there is no depending on them: Nothing of any ſubſtance, or any ſolid conſiſtence in them, 1 *Cor.* 7. 31. *The faſhion of this world paſſeth away.* It is an high point of folly to depend upon ſuch vanities, *Prov.* 23. 5. *Why wilt thou ſet*, (or, as it is in the *Hebrew*) *cauſe thine eyes to fly upon that which is not? For riches certainly make themſelves wings, and fly away, as an Eagle towards Heaven.* In flying to us (ſaith *Auguſtine*) they have *Alas vix quidem paſſerinas*, ſcarce a Sparrow's wings; but in flying from us, wings as an Eagle. And thoſe Wings they are ſaid to make to themſelves, (*i. e.*) The cauſe of its tranſitorineſs is in itſelf; the Creature is ſubjected

to Vanity by ſin: they are ſweet flowers, but withered preſently, *Jam.* 1. 10. *As the flower of the graſs, ſo ſhall the rich man fade away.* The man is like the ſtalk or graſs, his riches are the flower of the graſs; his glory and outward beauty, the ſtalk is ſoon withered, but the flower much ſooner. This is either withered upon, or blown off from it, while the ſtalk abides. Many a man out-lives his eſtate and honour, and ſtands in the world as a bare dry ſtalk in the field, whoſe flower, beauty, and bravery is gone: One puff of wind blows it away, one churliſh eaſterly blaſt ſhrivels it up, 1 *Pet.* 4. 24.

How mad a thing is it then, for any man to be lifted up in pride, upon ſuch a vanity as this is; to build ſo lofty and over-jetting Roof upon ſuch a feeble, tottering Foundation? We have ſeen Meadows full of ſuch curious flowers, mown down and withered, men of great Eſtates impoveriſhed ſuddenly: And when, like a Meadow that is mown, they have begun to recover themſelves again (as the phraſe is) the Lord hath ſent *Graſhoppers in the beginning of the ſhooting up of the latter growth*,, Amos 7. 1. Juſt as the Graſhoppers and other Creatures devour the ſecond tender Herbage, as ſoon as the Field begins to recover its verdure: So men, after they have been denuded and blaſted by Providence, they begin after a while to flouriſh again, but then comes ſome new affliction, and blaſts all. None have more frequent experience of this, than you that are Merchants and Sea-men, whoſe eſtates are floating: and yet ſuch as have had the higheſt ſecurity in the eye of Reaſon, have notwithſtanding experienc'd the vanity of theſe things. *Henry* the Fourth, a potent Prince, was reduced to ſuch a low ebb, that he petitioned for a Prebends place in the Church of *Spire*. *Gallimer*, King of the *Vandals*, was brought

ſo

ſo low, that he ſent to his Friend for a ſpunge, a Loaf of Bread and an Harp: a Spunge to dry up his tears, a Loaf of bread to maintain his life, and an Harp to ſolace himſelf in his miſery. The ſtory of *Belliſarius* is very affecting: He was a man famous in his time, General of an Army, yet having his eyes put out, and ſtriped of all earthly comforts, was led about, crying, *Date obolum Belliſario*, Give one penny to poor *Balliſarius*. Inſtances in Hiſtory of this kinde are infinite. Men of the greateſt eſtates and honours, have nevertheleſs become the very *Ludibria Fortunæ*, as one ſpeaks, The very ſcorn of Fortune.

Yea, and not onely wicked men, that have gotten their Eſtates by rapine and oppreſſion, have lived to ſee them thus ſcattered by Providence: But ſometimes godly Men have had their Eſtates, how juſtly ſoever acquired, thus ſcattered by Providence alſo. Who ever had an eſtate better gotten, better bottomed, or better managed, than *Job*? yet all was overthrown and ſwept away in a moment: though in mercy to him, as the iſſue demonſtrated.

Oh then! what a vanity is it to ſet the heart and let out the affections on them! You can never depend too much upon God, nor too little upon the creature, 1 Tim. 6. 17. *Charge them that are rich in this world, that they be not high-minded and truſt in uncertain riches.*

REFLECTION.

Are all earthly things thus tranſitory and vain? Then what a reproach and ſhame is it to me, that the men of this world ſhould be more induſtrious and eager in the proſecution of ſuch vanities, then I am to enrich my Soul with ſolid and everlaſting Treaſure? O that ever a ſenſual luſt ſhould be more operative in them then the love of God in me! O my Soul, thou doſt not lay out thy ſtrength and earneſtneſs for Heaven, with

with any proportion to what they do for the World. I have indeed higher Motives, and a surer Reward than they: But as I have an advantage above them herein, so have they an advantage above me in the strength and intireness of the principle by which they are acted. What they do for the World, they do it with all their might; they have no contrary principle to oppose them; their thoughts, strength, and affection, is entirely carried in one Channel: But I find *a Law in my Members warring against the Law of my Mind*; I must strive through a thousand Difficulties and Contradictions, to the discharge of a Duty. O my God! Shall not my heart bemore enlarged in Zeal, Love, and Delight in thee, than theirs are after their Lusts? O let me once find it so.

Again, is the Creature so vain and unstable, then why are my Affections so hot and eager after it? And why am I so apt to dote upon its beauty, especially when God is staining all its pride and glory! *Jer.* 45. 5, 6. Surely it is unbecoming the spirit of a Christian at any time; but at such a time we may say of it, as *Hushai* of *Ahitophel*'s Counsell, *It is not good at this time.*

O that my Spirit were raised above them, and my conversation more in Heaven! O that like that Angel, *Revel.* 10. 1, 2. which came down from Heaven and set one foot upon the Sea, and another upon the Earth, having a Crown upon his head, so I might set one foot upon all the cares, fears, and terrours of the World, and another upon all the tempting splendour and glory of the World; treading both under foot in the dust, and crowning my self with nothing but spiritual excellencies and glory!

THE

THE POEM.

Judge in thy ſelf (O Chriſtian) is it meet
To ſet thy heart on what Beaſts ſet their feet?
'Tis no Hyperbole, *if you be told,*
You dig for Droſs with Mattocks made of Gold.
Affections are too coſtly, to beſtow
Upon the fair-fac'd Nothings here below.
The Eagle ſcorns to fall down from on high
(The Proverb ſaith) to catch the ſilly Flie.
And can a Chriſtian leave the Face of God:
T' embrace the Earth, or dote upon a Clod?
Can earthly Things thy heart ſo ſtrangely move,
To tempt it down from the Delights above;
And now to court the World at ſuch a time
When God is laying Judgment to the Line?
It's juſt like him that doth his Cabbin ſweep
And trim, when all is ſinking in the Deep:
Or like the ſilly Bird, that to her Neſt
Doth carry ſtraws, and never is at reſt,
Till it be feather'd well, but doth not ſee
The Axe beneath that's hewing down the Tree.
If on a Thorn thy heart it ſelf repoſe
With ſuch delight, what if it were a Roſe?
Admire, O Saint, the Wiſdom of thy God,
Who of the ſelf-ſame Tree doth make a Rod,
Leſt thou ſhouldſt ſurfeit on forbidden Fruit,
And live not like a Saint, but like a Brute.

CHAP. XVIII.

Like hungry Lions, Waves for Sinners gape:
Leave then your Sins behind, if you'll eſcape.

OBSERVATION.

THE Waves of the Sea are ſometimes raiſed by God's Commiſſion, to be Executioners of his Threat-

Threatnings upon ſinners. When *Jonah* fled from the preſence of the Lord to *Tarſhiſh*, the Text ſaith, *The Lord ſent out a great Wind into the Sea, and there was a mighty Tempeſt, ſo that the Ship was like to be broken*, Jon. 1. 4. Theſe were God's Bailiffs, to arreſt the Run-away Prophet. And *Pſal.* 148. 8. The ſtormy winds are ſaid to *fulfil his word*; not only his word of Command, in riſing when God bids them, but his word of *threatning* alſo. And hence it is called a *deſtroying wind*, Jer. 51. 1. and a *ſtormy wind in God's fury*, Ezek. 13. 13.

APPLICATION.

If theſe be the Executioners of the Lord's threatnings, how ſad then is their condition that put forth to Sea under the guilt of all their ſins? O, if God ſhould commiſſionate the Winds to go after and arreſt thee for all thou oweſt him, where art thou then? How dare you put forth under the power of a Divine threat, before all be cleared betwixt God and thee? Sins in Scripture are called debts, *Mat.* 6. 12. They are debts to God; not that we owe them to him, or ought to ſin, but *Metonymically*, becauſe they render the Sinner obnoxious to God's Judgments, even as pecuniary debts oblige him that hath not wherewith to pay, to ſuffer puniſhment. All ſinners muſt undergo the Curſe, either in their own perſon, according to the expreſs letter of the Law, *Gen.* 2. 17. *Gal.* 3. 10. or their ſurety, according to the tacite intent of the Law, manifeſted to be the mind of the Law-giver, *Gen.* 3. 15. *Gal.* 3. 13, 14.

Now he that by Faith hath Intereſt in his Surety, hath his Diſcharge, his *Quietus eſt*, ſealed in the Blood of Chriſt; all Proceſs at Law, or from the Law, is ſtopt. *Rom.* 8. 1. But if thou be an impenitent, perſiſting ſinner, thy debt remains upon thine own ſcore.

ſcore. *And be ſure thy ſin will find thee out, where-ever thou goeſt*, Num. 32. 23. (*i. e.*) God's revenging hand for ſin will be upon thee: Thou maiſt loſe the ſight and memory of thy ſin, but they loſe not the ſight of thee; they follow after, as the Hound doth the fleeting game upon the ſcent, till they have fetcht thee up: And then conſider, *How fearful a thing it is to fall into the hands of the living God*, *Heb.* 10. 31. How ſoon may a ſtorm arreſt, and bring thee before the Bar of God?

REFLECTION.

O my Soul, what a caſe art thou in, if this be ſo? Are not all thy ſins yet upon thine own ſcore? Haſt not thou made light of Chriſt, and that precious Blood of his, and hitherto perſiſted in thy Rebellion againſt him? And what can the iſſue of this be at laſt, but ruine? There is abundant mercy indeed for returning ſinners; but the Goſpel ſpeaks of none for perſiſting and impenitent ſinners. And though many who are going on in their ſins are overtaken by Grace, yet there is no Grace promiſed to ſuch as go on in ſin. O, if God ſhould arreſt me by the next Storm, and call me to an account for all that I owe him, I muſt then lie in the Priſon of Hell to all Eternity; for I can never pay the debt; nay, all the Angels in Heaven cannot ſatisfie for it. Being Chriſtleſs, I am under all the Curſes in the Book of God; a Child of *Hagar*. Lord, pity and ſpare me a little longer! O diſcover thy Chriſt unto me, and give me Faith in his Blood, and then thou art fully ſatisfied at once, and I diſcharged for ever. O require not the debt at my hand, for then thou wilt never be ſatisfied, nor I acquitted. What profit, Lord, is there in my Blood! O my ſoul, make haſt to this Chriſt, thy Refuge-City; thou knoweſt not how ſoon the avenger of Blood may overtake thee.

THE

THE POEM.

Thy sins are debts, God puts them to account:
Canst tell, poor wretch, to what thy debts amount?
Thou fill'st the treasure of thy sins each hour.
Into his Vials God doth also pour
Proportionable wrath: Thou seest it not;
But yet assure thy self, there's drop for drop.
For every Sand of Patience running out,
A drop of Wrath runs in. Soul, look about.
God's Treasure's almost full, as well as thine:
When both are full, O then the dreadful time
Of Reckoning comes; thou shalt not gain a day
Of patience more, but then there hastes away
Heaven's Pursivant, who comes upon the wing
With his Commission seal'd, to take and bring.
Do'st still reject Christ's tenders? Well, next storm
May be the Bailiff ordered to perform
This dreadful office. O then restless be,
Till God in Christ be reconcil'd to thee.
The Sum is great, but if a Christ thou get,
Fear not, a Prince can pay a Beggar's debt.
Now if the Storm should rise, thou need not fear;
Thou art, but the Delinquent is not there.
A pardoned Soul to Sea may boldly go:
He fear's not Bailiffs, that doth nothing owe.

CHAP. XIX.

To save the Ship, rich Ladings cast away.
Thy Soul is Shipwrackt if thy Lusts do stay.

OBSERVATION.

IN Storms and Distresses at Sea, the Richest Commodities are cast over-board; they stand not upon it, when Life and all is in jeopardy and hazard.

zard. *Jonah* 1. 5. The Mariners caſt forth the Wares that were in the Ship into the Sea, to lighten it. And *Act.* 27. 18, 19. they caſt out the very tacklings of the Ship. How highly ſoever Men prize ſuch Commodities, yet reaſon tells them, It were better theſe ſhould periſh, than Life. Satan himſelf could ſay, Job 1. *Skin for skin, and all that a Man hath, will he give for his Life.*

APPLICATION.

And ſurely, it is every way as highly reaſonable, that Men ſhould mortifie, caſt out, and cut off their deareſt Luſts, rather than their Immortal Souls ſhould ſink and periſh in the Storm of God's wrath. Life, indeed, is a precious Treaſure, and highly valued by Men: You know what *Solomon* ſaith, *Eccleſ.* 9. 4. That *a Living Dog is better than a Dead Lion.* And we find Men willing to part with their Eſtates, Limbs, or any outward Comfort, for the preſervation of it. The Woman in the Goſpel ſpent all ſhe had on the Phyſicians for her Health, a degree below Life. Some Men indeed do much overvalue their Lives, and part with Chriſt and Peace of Conſcience for it; but he that thus ſaves it, ſhall loſe it. Now if Life be ſo much worth, What then is the Soul worth? Alas! Life is but a *vapour, which appeareth for a little while, and then vaniſheth away*, Jam. 4. 14.

Life indeed is more worth than all the World, but my Soul is more worth than Ten thouſand Lives. Nature teacheth you to value the firſt ſo high, and *Grace* ſhould teach you to value the ſecond much higher, *Mat.* 19. 26. Now here is the caſe: Either you muſt part with your Sins, or with your Souls; if theſe be not caſt out, both muſt ſink together. *If ye live after the fleſh, ye muſt die*, Rom. 8. 13. God ſaith to you in this caſe, as to *Ahab*, when he ſpared

red *Benhadad*, 1 King. 20. 40. *Because thou hast let go a* Sin, *which God hath appointed to destruction, therefore thy Life shall go for his Life.* Guilt will raise a Storm of Wrath, as *Jonah* did, if not cast out.

REFLECTION.

And must Sin or the Soul perish? Must my Life, yea, my Eternal Life go for it, if I spare it? O then let me not be cruel to mine own Soul, in sparing my Sin; O my Soul, this foolish pity, and cruel Indulgence will be thy ruine: If I spare it, God hath said, *He will not spare me*, Deut. 26. 20. It is true, the pains of Mortification are sharp, but yet it's easier, than the pains of Hell. To cut off a right hand, or pluck out a right eye, is hard; but to have my Soul cut off eternally from God, is harder. Is it so easie (O my Soul!) to burn for them in Hell, as to Mortifie them on Earth? Surely, it is *profitable for me, that one member perish, rather than that all be cast into Hell*, Mat. 5. 24. I see the Merchant willing to part with rich Wares, if embarqued with them in a Storm: And those that have Gangreen'd Legs or Arms, willingly stretch them out to be cut off, to preserve Life: And shall I be willing to endure no difficulties for my Soul? Christ reckon'd Souls worth his Blood; And is it not worth my Self-denyal? Lord, let me not warm a Snake in my Bosom, that will at last sting me to the heart.

THE POEM.

Thy Soul's the Ship, its Lading is its Lusts,
God's Judgments stormy Winds and dang'rous gusts,
Conscience the Master; but the stubborn Will
Goes Supra Cargo, *and doth keep the Bill.*
Affections are the Men, the Winds do rise,
The Storm increases: Conscience gives Advice

To

To throw thoſe Luſts o're-board, and ſo to eaſe
The Veſſel, which elſe cannot keep the Seas.
The Will oppoſes, and th' Affections ſay,
The Maſter's Counſel they will not obey.
The caſe is dangerous, that no man can doubt,
Who ſees the ſtorm within, and that without.
Luſts and Affections cannot part, no, rather
They are reſolv'd to ſwim or ſink together.
Conſcience ſtill ſtrives, but they cannot abide
That it, or Reaſon ſhould the Caſe decide.
Luſt knows what Reaſon in like caſes ſtill
Determines well: Then chuſe ye whom ye will.
Shall's make the Devil Judge? This caſe has been
Before him, and he judg'd, That skin for skin,
And all men have, they'll part with for their life.
Then how unreaſonable is this ſtrife?
They that their ſins do with their perſons ſhip,
Do for their Souls prepare a dreadful whip.

CHAP. XX.

Chriſt with a word can ſurging Waves appeaſe;
His Voice a troubled Soul can quickly eaſe.

OBSERVATION.

WHen the Sea works, and is tempeſtuous, it is not in the power of any Creature to appeaſe it. When the *Egyptians* would by their Hieroglyphicks expreſs an Impoſſibility, they did it by the Picture of a Man treading upon the Waves. It is ſtoried of *Canute*, an ancient *Daniſh* King, That when a mighty ſtorm of Flattery aroſe upon him, he appeaſed it by ſhewing that he could not appeaſe the Sea: But one of his Courtiers told him, as he rode near the Sea-ſide, *That he was Lord of the Sea, as well as Land. Well*, ſaid the King, *we ſhall ſee that*

by and by: and ſo went to the Water-ſide, and with a loud Voice cried, *O ye Seas and Waves, come no further, touch not my feet.* But the Sea came up, notwithſtanding that charge, and confuted the flattery. But now Jeſus Chriſt hath the command of them indeed: It is ſaid of him, Mat. 8. 26. *That he rebuked them.* And *Mark.* 4. 38. He quiets them with a word, *Peace, be ſtill*: as one would huſh a Child, and it obeyed him.

APPLICATION.

Conſcience, when awakened by the terrors of the Lord, is like a raging tempeſtuous Sea; ſo it works, ſo it roars; and it is not in the power of all the Creatures to huſh or quiet it. Spiritual Terrors, as well as ſpiritual Conſolations, are not known till felt. O when the Arrows of the Almighty are ſhot into the Spirit, and the Terrors of God ſet themſelves in array againſt the Soul; when the Venome of thoſe Arrows drink up the Spirits, and thoſe Armies of Terrours charge violently and ſucceſſively upon it, as *Job* 6. 4. What Creature then is able to ſtand before them! Even God's own dear Children have felt ſuch Terrours, as have *diſtracted them*, Pſal. 81. 15. Conſcience is the ſeat of Guilt. It is like a Burning-glaſs, ſo it contracts the Beams of the Threatnings, twiſts them together, and reflects them on the Soul, until it ſmoke, ſcorch, and flame. If the wrath of a King be like the roaring of a Lion, then what is the Almighties wrath! which is *burning wrath*, Job 19. 11. *Tearing wrath*, Pſal. 50. 22. *Surprizing wrath*, Job 20. 23. And *abiding wrath*, Job 3. 36.

In this caſe no Creature can relieve, all are Phyſicians of no value; ſome under theſe terrors, have thought Hell more tolerable, and by a violent hand have thruſt themſelves out of the World into it, to avoid

avoid theſe gnawings: Yet Jeſus Chriſt can quickly calm theſe myſtical Waves alſo, and huſh them with a word; yea, he is the Phyſician, and no other. It is the ſprinkling of his Blood, which, like a cooling Fomentation, allays thoſe heats within: That Blood of ſprinkling ſpeaks Peace, when all other have practiſed upon the Soul to no purpoſe; and the reaſon is, becauſe he is a Perſon in whom God and Man, Juſtice and Mercy meet, and kiſs each other, *Eph.* 2. 14. And hence Faith fetches in peace to the Soul, *Rom.* 5. 1.

REFLECTION.

Can none appeaſe a troubled Conſcience, but Chriſt? Then learn, O my Soul, to underſtand, and daily more and more to ſavour that glorious Name, even Jeſus, that delivers not only from the wrath to come, but that which is felt here alſo. Oh if the foretaſte of Hell be ſo intolerable, if a few drops let fall on the Conſcience in this life, be ſo ſcalding and inſufferable; what is it to have all the Vials poured out to Eternity, when there ſhall be nothing to divert, mitigate, or allay it?

Here men have ſomewhat to abate thoſe Terrours, ſome hopes of Mercy, at leaſt a poſſibility; but there is none. O my Soul! how art thou loaded with Guilt! And what a *Magormiſſabib* wouldſt thou be, ſhould God rouze that ſleepy Lion in thy boſom! My condition is not at all the better, becauſe my Conſcience is quiet. Ah, the day is coming, when it muſt awake, and will lighten and thunder terribly within me, if I get not into Chriſt the ſooner. O Lord, who knows the power of thy wrath? O let me not carry this guilt out of the World with me, to maintain thoſe everlaſting flames? let me give no ſleep to mine eyes, nor ſlumber

to my eye-lids, till I feel the comfort of that Blood of Sprinkling, which alone ſpeaketh Peace.

THE POEM.

Amongſt the dreadful works of God, I find
No Metaphors *to paint a troubled Mind.*
I think on this, now that, and yet will neither
Come fully up, though all be put together.
'Tis like the raging Sea, that caſts up mire,
Or like to Ætna, breathing ſmoke and fire;
Or like a rouzed Lion fierce and fell,
Or like theſe Furies that do howl in Hell.
O Conſcience! Who can ſtand before thy power,
Endure thy gripes and twinges but an hour?
Stone, Gout, Strapado, Racks, whatever is
Dreadful to Senſe, is but a toy to this.
No Pleaſures, Riches, Honours, Friends can tell
How to give eaſe: in this 'tis like to Hell,
Call for the pleaſant Tymbrel, Lute, and Harp;
Alas! The Muſick howls, the pain's too ſharp
For theſe to charm, divert or lull aſleep:
Theſe cannot reach it, no, the wound's too deep.
Let all the Promiſes before him ſtand,
And ſet a Barnabas *at his right hand;*
Theſe in themſelves no comfort can afford,
'Tis Chriſt, and none but Chriſt, can ſpeak the word.
And he no ſooner ſpeaks, but all is ſtill,
The ſtorm is over, and the mind tranquil.
There goes a power with his Majeſtick Voice,
To hush the dreadful'ſt ſtorm, and ſtill its noiſe.
Who would but fear and love this glorious Lord,
That can rebuke ſuch Tempeſts with a Word?

CHAP.

CHAP. XXI.

Our Food out of the Sea God doth command;
Yet few therein take notice of his hand.

OBSERVATION.

THE Providence of God in furniſhing us with ſuch plenty and variety of Fiſh, is not ſlightly to be paſt over. We have not only ſeveral ſorts of Fiſh in our own Seas, which are caught in their Seaſons; but from ſeveral parts, eſpecially the Weſtern parts of *England*, many Sail of Ships are ſent yearly to the *American* parts of the *World*; as *New-found-Land*, *New-England*, &c. Whence every Year is brought home, not only enough to ſupply our own Nation, but many thouſand pounds worth alſo yearly returned from *Spain*, and other Countries; by which Trade many thouſand Families do ſubſiſt.

APPLICATION.

But, now, what retnrns do we make to Heaven for theſe Mercies? O what notice is taken of the good hand of Providence, which thus ſupplies and feeds us with the Bleſſings of the Sea? I fear there are but few that own, act in ſubmiſſion to it, and are careful to return according to received benefit. Men do not conſider, *That their works are in the hand of God*, Eccleſ. 9. 1. And even thoſe that have the moſt immediate dependence upon Providence, as Merchants and Sea-men, yet are very prone to undertake deſignes in the confidence of their own wiſdom and induſtry; not looking higher for the bleſſing, *Jam.* 4 13. They often *ſacrifice to their own net, and burn incenſe to their drag, becauſe by them their portion is fat, and their meat plenteous*, Hab. 1. 16. *viz.* They attribute what is due to God, unto the crea-

ture. Now this is a ſin highly provoking to the Lord: for look in what degree the heart cleaves to the ſecond cauſe, in the ſame degree it departs from the living God, *Jer.* 10. 5.

And how do you think the bleſſed God will take it, to ſee himſelf thus debaſed, and the creature thus exalted into his place; to ſee you carry your ſelves to the creature as to a God, and to the Bleſſed God, as to a creature. Surely, it is a great and common evil, and ſuch as will blaſt all, if not timely diſcover'd and lamented. If we make fleſh our arm, it's juſt with God to wither and dry up the arm. Do we not, my Brethren, look upon ſecond cauſes, as if they had the main ſtroke in our buſineſs? And with a neglective eye paſs by God, as if he came in but collaterally, and on the by, into it? But certainly, all endeavours will be unſanctified, if not ſucceſleſs, in which God is not eyed and engaged.

It is in vain for you to riſe up early, and ſit up late, and eat the bread of ſorrows; for ſo he giveth his beloved ſleep, Pſal. 127. 2. (*i. e.*) It is to no purpoſe for men to beat their brains, tire their ſpirits, and rack their Conſciences for an eſtate. The true way of acquiring and enjoying the Creature, is by ſubmitting quietly to the Will of God, in a prudent and diligent, yet moderate uſe of lawful means: Nothing can thrive with us till then.

REFLECTION.

Why then ſhould I diſquiet my ſelf in vain; and rob my ſelf of my peace, by theſe unbelieving cares and diſtractions? O this hath been my ſin! I have acted, as if my condition had been at my own diſpoſe; I have eyed creatures and means too much, and God too little. How have my hands hanged down with diſcouragement, when ſecond Cauſes have diſappeared, or wrought croſs to my deſigns in the World,

World, ready to transfer the fault on this thing, or that! And again, how apt am I to be vainly lifted up in carnal confidence, when I ſee my ſelf competently furniſh'd with Creature-munition and proviſion? Oh, what a God provoking wickedneſs is this! How oft hath Providence checked my carnal preſumption, and daſht many hopeful projects? yet have I not owned it, as I ought, and ſubmitted to it. Oh, it is a wonder this hath not cloſed the hand of Providence againſt me, and pulled down a Curſe upon all! Ah Lord, let me now learn to *acquaint myſelf with thee, then ſhall I decree a thing, and it ſhall be eſtabliſhed*, Job 22. 28.

THE POEM.

In all the Gifts of God we ſhould advance
His glorious Name; not ſay, It came by chance.
Or to the Idol of our Prudence pay
The tribute of his praiſe, and go our way.
The Waves do clap their hands, and in their kind
Acknowledge God; And what, are they more blind
That float upon them? yea, for what they get,
They offer Sacrifices to their Net.
This is your manner, thus to work you go:
Confeſs the naked truth; ſay, Is't not ſo?
This Net was wiſely caſt, 'tis full, 'tis full:
O well done Mates, this is a gallant pull.
Thus what is due to God, you do apply
Unto your ſelves moſt Sacrilegiouſly.
I cannot wonder ſuch come empty home,
That are ſo full of ſelf and ſin: yet ſome
I hope look higher, and on God reflect
Due praiſe. A Bleſſing ſuch may well expect.

CHAP. XXII.

Whilſt thou by art the ſilly Fiſh doſt kill,
Perchance the Devils Hook ſticks in thy Gill.

OBSERVATION.

THere is skill in Fiſhing; they that go to Sea in a Fiſhing Voyage, uſe to go provided with their Craft (as they very fitly call it) without which they can do nothing. They have their Lines, Hooks of ſeveral ſizes, and their Bait. They carefully obſerve their Seaſons; when the Fiſh falls in, then they ply their buſineſs day and night.

APPLICATION.

But how much more skilful and induſtrious is Satan to enſnare and deſtroy Souls? The Devil makes a Voyage as well as you; he hath his Baits for you, as you for the Fiſh: he hath his Devices and Wiles to catch Souls, 2 *Cor.* 2. 11. *Epheſ.* 6. 11. He is a Serpent, an old Serpent, *Rev.* 12. 9. Too crafty for Man in his perfection, much more in his collapſed and degenerated State, his underſtanding being cracked by the Fall, and all his Faculties poiſoned and perverted.

Divines obſerve four ſteps, or degrees of Satan's tempting Power.

Firſt. He can find out the Conſtitution-evils of Men; he knows to what ſin their Natures are more eſpecially prone and inclinable.

Secondly. He can propound ſuitable objects to thoſe Luſts, he can exactly and fully hit every Mans humour. As *Agrippina* mixed her Poiſon in that Meat her Husband loved beſt.

Thirdly. He can inject and caſt motions into the Mind, to cloſe with thoſe tempting objects; as it is

ſaid

ſaid of *Judas*, Joh. 13. 2. *The Devil put it into his heart.*

Fourthly. He can ſollicite, irritate, and provoke the Heart, and by thoſe continual reſtleſs ſollicitations weary it; and hereby he often draws Men to commit ſuch things as ſtartled them in the firſt motion.

All this can he do, if he find the work ſtick, and meet with rubs and difficulties; yet doth he not act to the utmoſt of his skill and power, at all times and with all perſons; neither indeed need he ſo to do, the very propounding of an object, is enough to ſome, without any further ſollicitation: The Devil makes an eaſie conqueſt of them.

And beſide all this, his Policy much appears in the election of place, time and inſtruments to tempt by: And thus are poor Souls caught, as *Fiſhes in an evil Net*, Eccleſ. 9. 12. The carnal Man is led by Senſe, as the Beaſt; and Satan handles and fits him accordingly. He uſeth all ſorts of Motives, not only internal, and intellective, but external and ſenſitive alſo; as the ſparkling of the Wine, when it gives its colour in the Glaſs: the Harlot's beauty, whoſe eye-lids are ſnares; hiding always the Hook, and concealing the iſſue from them. He promiſes them gain and profit, pleaſure and delight, and all that is tempting, with aſſurance of Secreſie. By theſe he faſtens the fatal Hook in their Jawes, and thus they are led captive by him at his Will.

REFLECTION.

And is Satan ſo ſubtil and induſtrious to entice Souls to ſin? Doth he thus caſt out his golden baits, and allure Souls with pleaſure to their ruine? Then how doth it behove thee, O my Soul, to be jealous and wary! How ſtrict a guard ſhould I ſet upon every ſenſe! Ah, let me not ſo much regard how

ſin

ſin comes towards me in the Temptation, as how it goes off at laſt. The day in which *Sodom* was deſtroyed, began with a pleaſant Sun ſhine, but ended in Fire and Brimſtone. I may promiſe my ſelf much content in the ſatisfaction of my Luſts: But O, how certainly will it end in my ruine! *Ahab* doubtleſs promiſed himſelf much content in the Vineyard of *Naboth*, but his blood paid for it in the portion of *Jezreel*. The Harlots Bed was perfumed to entice the ſimple young man, *Prov.* 7. 17. But thoſe Chambers of Delight proved the Chambers of Death, and her Houſe the way to Hell. Ah, with what a ſmiling face doth ſin come on towards me in its temptations! How doth it tickle the carnal phantaſie, and pleaſe the deceived heart? But what a dreadful Cataſtrophe and Upſhot hath it? The delight is quickly gone, but the guilt thereof remains to amaze and terrifie the Soul with ghaſtly forms, and dreadful repreſentations of the wrath of God: As ſin hath its Delights attending it to enter and faſten it, ſo it hath its horrours and ſtings to torment and wound: And as certainly as I ſee thoſe go before it to make away, ſo certainly ſhall I find theſe follow after, and tread upon its heels. No ſooner is the Conſcience awakened, but all thoſe Delights vaniſh as a Night-viſion, or as a Dream when one awakes; and then I ſhall cry, Here is the Hook, but where is the Bait? Here is the guilt and horrour, but where the delight that I was promiſed! And I, whether ſhall I now go? Ah my deceitful Luſts! You have enticed and left me in the midſt of all miſeries.

THE POEM.

There's skill in Fiſhing, that the Devil knows;
For when for Souls Satan a fiſhing goes,

He

He Angles cunningly: He knows he muſt
Exactly fit the Bait unto the Luſt.
He ſtudies Conſtitution, Place, and Time,
He gueſſes what is his delight, what thine;
And ſo accordingly prepares the Bait;
Whilſt he himſelf lies cloſely hid to wait
When thou wilt nibble at it. Doſt incline
To drunken Meetings? then he baits with Wine:
Is this the way; if unto this he'll ſmell,
He'll ſhortly pledge a Cup of Wrath in Hell.
To Pride or Luſt is thy vile Nature bent?
An Object ſuitable he will preſent.
O think on this, when you caſt in the hook,
Say, Thus for my poor Soul doth Satan look.
O play not with Temptations; do not ſwallow
The ſugar'd Bait, conſider what will follow.
If once he hitch thee, then away he draws
Thy captive Soul cloſe Priſoner in his paws.

CHAP. XXIII.

Doth Trading fail, and Voyages prove bad?
If you cannot diſcern the cauſe, 'tis ſad.

OBSERVATION.

THere are many ſad Complaints abroad (and I think not without cauſe) that Trade fails, nothing turns to account. And though all Countries be open, and free for Traffick, a general Peace with all Nations, yet there ſeems to be a Dearth, a ſecret Curſe upon Trading. You run from Country to Country, and come loſers home. Men can hardly render a reaſon of it; few hit the right cauſe of this Judgment.

APPLICATION.

That proſperity and ſucceſs in Trade is from the bleſſing of God, I ſuppoſe few are ſo Atheiſtical, as

once

once to deny or queſtion. The Devil himſelf acknowledges it, Job 1. 10. *Thou haſt bleſſed the work of his hands, and his ſubſtance is increaſed in the Land.* It is not in the power of any man to get Riches, Deut. 8. 18. *Thou ſhalt remember the Lord thy God, for it is He that giveth thee power to get wealth.* It is his Bleſſing that makes good men rich, and his Permiſſion that makes wicked men rich. That Maxime came from Hell, *Quiſque fortunæ ſuæ faber:* Every man is the Contriver of his own Condition: Certainly, *The good of man is not in his own hand,* Job 21. 16. *Promotion cometh not from the Eaſt or Weſt,* Pſal. 76. 6, 7.

This being acknowledged, it is evident, that in all diſappointment, and want of ſucceſs in our Callings, we ought not to ſtick in ſecond cauſes, but to look higher, even to the hand and diſpoſe of God: For, whoſe it is to give the Bleſſing, his alſo it is to with-hold it. And this is as clear in Scripture as the other. It is the Lord that takes away the Fiſhes of the Sea, *Hoſ.* 4. 3. *Zeph.* 1, 3. It is he that *curſeth our bleſſings,* Mal. 2. 2.

This God doth as a puniſhment for ſin, and the abuſe of mercies: And therefore in ſuch caſes, we ought not to reſt in general complaints to, or of one another, but ſearch what thoſe ſins are that provoke the Lord to inflict ſuch Judgments.

And here I muſt requeſt your patience, to bear a plain and cloſe word of Conviction. My Brethren, I am perſwaded theſe are the ſins, among many other, that provoke the Lord to blaſt all your Imployments.

1. Our undertaking deſigns without Prayer. Alas, how few of us begin with God? Intereſt him in our dealings, and ask counſel and direction at his mouth. Prayer is that which ſanctifies all employments and enjoyments,

enjoyments, 1 *Tim.* 4. 5. The very Heathen could ſay, *A Jove Principium*, They muſt begin with God O that we had more Prayers and fewer Oaths.

2. Injuſtice and Fraud in our dealings. A ſin to which Merchants are prone, as appears by that expreſſion, *Hoſ.* 12. 7. This is that which will blaſt all our enjoyments.

3. An over-earneſt endeavour after the World. Men make this their buſineſs, they will be rich: And hence it is, they are not onely unmerciful to themſelves, in wearing and waſting their own ſpirits with carking cares, but to ſuch alſo as they employ; neither regarding the Souls or Bodies of Men: Scarce affording them the liberty of the Lord's Day (as hath been too common in our *New-found-Land* Employments;) or if they have it, yet they are ſo worn out with inceſſant Labours, that that precious time is ſpent either in ſleep or idleneſs. It is no wonder God gives you more reſt than you would have, ſince that day of Reſt hath been no better improved. This over-doing hath not been the leaſt cauſe of our undoing.

Laſtly, Our abuſe of Proſperity, when God gave it; making God's Mercies the Food and Fewel of our Luſts. When we had an affluence and confluence of outward Bleſſings, this made us *kick againſt God*, as Deut. 32. 15. *Forget God*, Deut. 4. 14. Yea, grow proud of our ſtrength and riches, *Ezek.* 16. 15. and *Jer.* 2. 31. Ah! How few of us in the days of our proſperity, behaved our ſelves as good *Jehoſaphat* did? 2 Chron. 17. 5, 6. *He had ſilver and gold in abundance, and his heart was lifted in the way of God's Commandments*; not in pride and inſolence.

REFLECTION.

Are theſe the ſins that blaſt our Bleſſings, and wither our Mercies? O then let me ceaſe to wonder

it

it is no better, and rather admire that it is no worſe with me; that my neglect of Prayer, injuſtice in dealings, Earthly-mindedneſs, and abuſe of former Mercies, have not provoked God to ſtrip me naked out of all my enjoyments. Let me humbly accept from the Lord the puniſhment of my Iniquities, and lay my hand upon my mouth. And O that theſe diſappointments might convince me of the Creatures vanity, and cauſe me to drive on another trade for Heaven; then ſhall I adore thy wiſdom in rending from me thoſe idolized enjoyments. Ah Lord, when I had them, my heart was a perpetual drudge to them. How did I then forget God, neglect duty, and not mind my eternal concernments! Oh, if theſe had not periſhed, in all probability I had periſhed. My God, let my Soul proſper, and then a ſmall portion of theſe things ſhall afford me more comfort than ever I had in their greateſt abundance. *A little that a righteous man hath, is better than the riches of many wicked,* Pſal. 37. 16.

THE POEM.

There's great Complaint abroad that Trading's bad;
You ſhake your head, and cry, 'Tis ſad, 'tis ſad.
Merchants lay out their ſtock, Sea-men their pains,
And in their eye they both may put their gains.
Your Fiſhing fails, you wonder why 'tis ſo,
'Tis this (ſaith one) or that: but I ſay No;
'Twill ne'r be well, till you confeſs and ſay,
It is our ſin that frights the Fiſh away.
No wonder all goes into Bags with Holes,
Since ſo the Goſpel hath been in your Souls.
We kick'd, like Jeſurun, *when the flowing Tide*
Of Wealth came tumbling in, this nouriſh'd Pride.
'Twixt Soul and Body, now I wiſh it may
Fare, as betwixt the Jews *and us this day.*

O that our outward want and loſs may be
To us a Soul-enriching Poverty!
If diſappointments here, advance the Trade
For Heaven, then complain not; you have made
The richeſt Voyage, and your empty Ships
Return deep laden with Soul-benefits.

CHAP. XXIV.

In Seas the greater Fiſh the leſs devour:
So ſome Men cruſh all thoſe within their power.

OBSERVATION.

THere are Fiſhes of Prey in the Sea, as well as Birds and Beaſts of Prey on the Land. Our Sea-men tell us, how the devouring Whales, Sharks, Dolphins, and other Fiſhes follow the Caplein, and other ſmaller Fiſh, and devour multitudes of them. It is frequent with us, in our own Seas, to find ſeveral ſmaller Fiſhes in the Bellies of the greater ones; yea, I have often heard Sea-men ſay, That the poor little Fry, when purſued, are ſo ſenſible of the danger, that they have ſometimes ſeen multitudes of them caſt themſelves upon the Shoar, and periſh there, to avoid the danger of being devoured by them.

APPLICATION.

Thus cruel, mercileſs, and oppreſſive are wicked Men, whoſe *tender mercies are cruelty*, Prov. 22, 10. We ſee the like cruelty in our Extortioners, and over-reaching Sharks aſhore, who grind the faces of the Poor, and regard not the Cries of the Fatherleſs and Widows, but fill their Houſes with the gain of Oppreſſion. Theſe are, by the Holy Ghoſt, compared to the fiſhes of the Sea, *Hab.* 1. 13, 14. This

is,

is a crying sin, yea, it sends up a loud cry to Heaven for Vengeance, Exod. 22, 23. *If thou afflict the widow and the fatherless, and they cry unto me, I will surely hear their cry.* And Verse 27. *I will hear his cry, for I am gracious.* Nay, God will not only hear their Cry, but avenge their Quarrel. That is a remarkable Text, 1 Thes. 4. 6. *That no man go beyond and defraud his brother in any matter, because that the Lord is the* [*Avenger*] *of all such.* This word *Avenger*, is but once more used in the *New Testament*, Rom. 13. 4. And there it is applyed to the Civil Magistrate, who is to see Execution done upon Offenders. But now this is a Sin that sometimes may be out of the reach of mans Justice, and therefore God himself will be their Avenger. You may overpower the Poor in this World, and it may be they cannot contend with you at mans Barr, therefore God will bring it before his Barr.

Believe it, Sirs, it is a sin so provoking to God, that he will not let it 'scape without severe punishment, sooner or later. The Prophet *Habbakkuk*, Chap. 1. verse 13. wondred how the holy God could forbear such till the general day of reckoning, and that he did not take exemplary Vengeance on them in this Life. *Thou art of purer eyes than to behold evil, and canst not look upon Iniquity: Wherefore then lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devours the man that is more righteous than he?* And Prov. 23. 10, 11. *Enter not into the Fields of the Fatherless*, i. e. Of the poor and helpless. But why is it more dangerous violently to invade their right, than anothers? The reason is added, *For their Redeemer is mighty, and he shall plead their cause with thee.* It may be they are not able to retain a Coun-

sel

ſel to plead their cauſe here; therefore God will plead their cauſe for them.

REFLECTION.

Turn in upon thy ſelf (O my Soul) and conſider, Haſt thou not been guilty of this crying ſin? Have I not (when a Servant) over-reached and defrauded others, and filled my Maſter's Houſe with Violence and Deceit? and ſo brought myſelf under that dreadful threatning, *Zeph.* 1. 9. Or ſince I came to trade and deal upon mine own account, have not the Ballances of Deceit been in my hand? I have (it may be) kept many in my ſervice and employment; have not I uſed their labours without reward, and ſo am under that woe? *Jer.* 22. 13. Or not given them Wages proportionable to their work? *Iſai.* 58. 3. Or by bad Payment and unjuſt Deductions and Allowances, defrauded them of a part of their due? *Mal.* 3. 5. Or at leaſt delayed payment, out of a covetous diſpoſition to gain by it; whilſt their neceſſities in the mean time cryed aloud for it; and ſo ſinned againſt God's expreſs commands, *Deut.* 24. 14, 15. *Levit.* 19. 30. Or have I not perſecuted ſuch as God hath ſmitten? *Pſal.* 69. 26. And rigorouſly exacted the uttermoſt of my due, though the hand of God hath gone out againſt them, breaking their eſtates? O my Soul, examine thy ſelf upon theſe particulars; reſt not quiet, until this guilt be removed by the application of the Blood of Sprinkling. Hath not the Lord ſaid, Jam. 2. 13. *That they ſhall have judgment without mercy, that hath ſhewed no mercy?* And is it not a *fearful thing to fall into the hands of the living God*, who hath ſaid, *He will take vengeance for theſe things?*

THE POEM.

Devouring Whales and ravenous Sharks do follow
The lesser Fry, and at one gulp do swallow
Some hundreds of them, as our Sea-men say:
But we can tell far stranger things than they.
For we have Sharks ashore, in every Creek,
That to devour poor Men do hunt and seek.
No Pity, Sense, or Bowels in them be,
Nay, have they not put off Humanity?
Extortioners and Cheaters, whom God hates,
Have dreadful open Mouths, and through those Gates
Brave Persons with their Heritages pass
In Funeral-state, Friends crying out Alas!
O give me Agur's *wish, that I may never*
Be such my self, or feel the hands of either.
And as for those that in their paws are grip'd,
Pity and rescue, Lord, from that sad plight.
When I behold the squeaking Lark, that's born
In Falcon's Talons, crying, bleeding, torn;
I pity its sad case, and would relieve
The Prisoner, if I could, as well as grieve.
Fountain of Pity, hear the piteous Moans
Of all thy Captive and Oppressed Ones.

CHAP. XXV.

In Storms to spread much Sail endangers all:
So carnal Mirth, if God for Mourning call.

OBSERVATION.

IN Storms at Sea, the wise Navigator will not spread much Sail; that is the way to lose Masts and all; They use then to furl up the Sails, and lie a Hull, when not able to bear a Knot of Sail; or else to lie a Try, or Scud before the Wind and Sea

It is no time then to hoiſt up the Top and Top-gallant, and ſhew their bravery.

APPLICATION.

When the Judgments of God are abroad in the earth, it is no time then to make mirth, Ezek. 21. 10, 11. *Should we* [*then*] *make mirth? It contemneth the rod of my ſon as every tree.* (*i. e.*) As if it were a common Rod, and ordinary affliction; whereas the Rod of my Son is not ſuch as may be had of every Tree, but it is an *Iron Rod* to ſuch as diſpiſe it, *Pſal.* 2. 9. O it is a provoking evil, and commonly God ſeverely puniſhes it. Of all perſons, ſuch ſpeed worſt in the common calamity, Amos 6. 1. *Woe to them that are at eaſe in Sion, that are not grieved for the afflictions of Joſeph*, as *ver.* 4. It may be (as one obſerves upon the Text) they did not laugh at him, or break Jeſts upon him; but they did not condole with him. And what ſhall be their puniſhment? See verſ. 7. *Therefore now ſhall they go captive with the firſt that go captive:* God will begin with them firſt. *Solomon* tells us, Eccleſ. 3. 4. *There is a time to weep, and a time to laugh; a time to mourn, and a time to dance: Only* (as Maſter *Trap* notes upon the Text) *we muſt not invert the order, but weep with Men, that we may laugh with Angels.* To be merry and frolick in a day of tribulation, is to diſturb the order of ſeaſons. That is a terrible Text, *Iſai.* 22. 12. which ſhould make the hearts of ſuch as are guilty in this kind to tremble: *In that day did the Lord of Hoſts call to mourning, and to girding with ſackcloath; and behold, joy and gladneſs, ſlaying Oxen, killing Sheep, drinking Wine*, &c. Well, what is the iſſue of this? *Surely, this iniquity ſhall not be purged from you, till ye die.* O dreadful word! Surely (my Brethren) Sympathy is a debt we owe to Chriſt Myſtical. Whatever our Conſtitution, Condition,

or Perſonal Immunities be, yet when God calls for Mourning, we muſt hear and obey that call. *David* was a King, an expert Muſician, a Man of a ſanguine and chearful conſtitution; yet who more ſenſible of the evil of thoſe times, than he? Rivers of water ran down his eyes at the conſideration of them. *Melanchon* was ſo affected with the Miſeries of the Church in his days, that he ſeemed to take little or no notice of the death of his Child, whom he entirely loved. At ſuch a time we may *ſay of laughter, Thou art mad, and of mirth, What doth it?*

REFLECTION.

Bluſh then, O my Soul! for thy levity and inſenſibility under God's angry Diſpenſations. How many of the precious Sons and Daughters of *Sion*, lie in Tears abroad, while I have been *Nouriſhing my heart, as in a day of ſlaughter? The voice of God hath cried to the City, and Men of underſtanding have heard its voice*, Mic. 6. 9. But I have been deaf to that cry. How loth (my God) have I been to urge my ſenſual Heart to acts of Sorrow and Mourning! Thou haſt bid me weep with them that weep, but my vain heart cannot comply with ſuch commands. Ah Lord! if I mourn not with *Sion*, neither ſhall I rejoyce with her.

O, were mine eyes opened, and my heart ſenſible and tender, I might ſee cauſe enough to melt into Tears; and like that Chriſtian *Niobe*, Luke 7. 38. to lie weeping at the feet of Chriſt. Lord, What ſtupidity is this? Shall I Laugh when thou art Angry, and thy Children weeping and trembling? Then I may juſtly fear, leſt *when they ſhall ſing for joy of heart, I ſhall howl for vexation of ſpirit*, Iſai. 65. 13, 14. Surely, O my Soul! ſuch laughter will be turned into mourning, either here or hereafter.

THE POEM.

In troublous Times, Mirth in the Sinners face
Is like a Mourning-Cloak with Silver Lace.
The Lion's roaring makes the Beasts to quake;
God's roaring Judgments cannot make us shake.
What Belluine Contempt is this of God,
To laugh in's face, when he takes up the Rod?
Such laughter God in tears will surely drown.
(Unless he hate thee) e're he lay it down.
These Rods have Voices; if thou hear them well:
If not, another Rod's prepar'd in Hell.
And when the Arm of God shall lay it on,
Laugh if thou canst; no, then thy Mirth is gone.
All Sion's *Children will lament and cry,*
When all her beauteous Stones in dust do lie;
And he that for her then laments and mourns,
Shall want no joy, when God to her returns.

CHAP. XXVI.

A little Leak neglected, dangerous proves:
One Sin connived at, the Soul undoes.

OBSERVATION.

THE smalleſt Leak, if not timely diſcovered and ſtopt, is enough to ſink a Ship of the greateſt burden: Therefore Sea-men are wont frequently to try what Water is in the Hold; and if they find it freſh, and increaſing upon them, they ply the Pump, and preſently ſet the Carpenters to ſearch for it and ſtop it; and till it be found they cannot be quiet.

REFLECTION.

What ſuch a Leak is to a Ship, that is the ſmalleſt ſin neglected to the Soul; it is enough to ruine it

eternally. For as the greateſt ſin, diſcover'd, lamented, and mourned over by a Believer, cannot ruine him; ſo the leaſt ſin indulged, covered, and connived at, will certainly prove the deſtruction of the ſinner. No ſin, though never ſo ſmall, is tolerated by the pure and perfect Law of God, *Pſal.* 119. 96. The *command is exceeding broad*; not as if it gave Men a latitude to walk as they pleaſe, but *broad*, *i.e.* extending it ſelf to all our words, thoughts, actions, and affections: Laying a Law upon them all; conniving at no evil in any Man, 1 *Pet.* 2. 1.

And as the word gives no allowance for the leaſt ſin, ſo it is the very nature of ſincerity and uprightneſs, to ſet the heart againſt [*every*] way of wickedneſs, *Pſal.* 139. 23, 24. *Job* 4. 23. And eſpecially againſt that ſin which was its darling in the days of his vanity, *Pſal.* 18. 23. True hatred (as the Philoſopher obſerves, is of the whole † Ἕξις τῶν ὅλων. kind: He that hates ſin, as ſin, and ſo doth every upright Soul, hate all ſins as well as ſome.

Again, the Soul that hath had a ſaving ſight of Jeſus Chriſt, and a true diſcovery of the evil of ſin, in the Glaſs both of the Law and Goſpel, can account no ſin ſmall. He knows the demerit of the ſmalleſt ſin is God's eternal wrath, and that not the leaſt ſin can be remitted, without the ſhedding and application of the Blood of Chriſt, *Heb.* 9. 22. which Blood is of infinite value and price, 1 *Pet.* 1. 19.

To conclude, God's People know, that little as well as great ſins are dangerous, deadly and deſtructive in their own nature: A little poyſon will deſtroy a Man. *Adrian* was choakt with a Gnat; *Cæſar* ſtabbed with Bodkins. A man would think *Adam*'s ſin had been no great matter, yet what dreadful work did it make! It was not as a ſingle

Bullet

Bullet to kill himself only; but as a Chain-shot, which cut off all his poor miserable Posterity. Indeed, no sin can be little, because its object against whom it is committed is so great, whence it receives a kind of infiniteness in it self, and because the price paid to redeem us from it is so invaluable.

REFLECTION.

And is the smallest sin not only damning in its own nature, but will certainly prove the ruine of that Soul that hides and covers it? O then let my spirit accomplish a diligent search. Look to it, O my Soul! that no sin be indulged by thee. Set these considerations as so many flaming Swords in the way of thy carnal delights and lust: Let me never say of any sin, as *Lot* did of *Zoar*, *It is a little one, spare it.* Shall I spare that which cost the Blood of Jesus Christ? The Lord would not spare him, *When he made his Soul an offering for sin*, Rom. 8. 32. Neither will he spare me, if I defend and hide it, *Deut.* 29. 20. Ah! If my Heart were right, and my Conversion sound, that lust whatever it be, that is so favoured by me, would especially be abhorred and hated, *Isai.* 2. 20. and 30. 22. Whatever my convictions and reformations have been, yet if there be but one sin retained and delighted in, this keeps the Devils interest still in my Soul: And though for a time he seem to depart, yet at last he will return with seven worse spirits, and this is the sin will open the door to him, and deliver up my Soul, *Matth.* 12. 43, 44. Lord, let me make through work of it: let me cut it off, and pluck it out, though it be as a right Hand, or Eye. Ah, shall I come so near the Kingdom of God, and make such a fair offer for Christ, and yet stick at a small matter, and lose all for want of one thing? Lord, let me

ſhed the blood of the deareſt luſt, for his ſake that ſhed his deareſt blood for me.

THE POEM.

There's many a Soul eternally undone
For ſparing ſin, becauſe a little one.
But we are much deceiv'd; no ſin is ſmall,
That wounds ſo great a God, ſo dear a Soul.
Yet ſay it were, the ſmalleſt Pen-knife may
As well as Sword or Lance diſpatch and ſlay.
And ſhall ſo ſmall a matter part and ſever
Chriſt and thy Soul? What make you part for ever?
Or wilt thou ſtand on Toys with him, when he
Deny'd himſelf in greateſt things for thee?
Or will it be an eaſe in Hell, to think
How eaſily thy Soul therein did ſink?
Are Chriſt and Hell for trifles ſold and bought?
Strike Souls with trembling, Lord, at ſuch a thought,
By little ſins, belov'd, the Soul is loſt,
Unleſs ſuch ſins do great repentance coſt.

CHAP. XXVII.

Ships make much way when they a Trade-wind get;
With ſuch a Wind the Saints have ever met.

OBSERVATION.

THough in moſt parts of the World the Winds are variable, and ſometimes blow from every point of the Compaſs, by reaſon whereof, ſailing is ſlow and dangerous; yet about the *Equinoctial*, Seamen meet with a Trade-wind, blowing for the moſt part one way; and there they ſail jocund before it, and ſcarce need to Lore a Top-ſail, for ſome hundreds of Leagues.

APPLICATION.

Although the People of God meet with many ſeeming Rubs and Set-backs in their way to Heaven, which are like contrary Winds to a Ship; yet are they from the Day of their Converſion, to the day of their compleat Salvation, never out of a Trade-winds way to Heaven, *Rom.* 8. 21. *We know that all things work together for good, to them that love God, to them that are the called according to his purpoſe.* This is a moſt precious Scripture, pregnant with its Conſolation to believers in all conditions, a Pillar of comfort to all diſtreſſed Saints: Let us look a little nearer to it.

(*We know*) Mark the certainty and evidence of the Propoſition, which is not built upon a gueſs or remote probability, but upon the knowledge of the Saints: *we know it*, and that partly by divine Revelation, God has told us ſo; and partly by our own experience, we find it ſo.

(*That all things*) Not only things that lie in a natural and direct tendency to our good; as *Ordinances, Promiſes, Bleſſings*, &c. but even ſuch things as have no natural fitneſs and tendency to ſuch an end; as afflictions, temptations, corruptions, deſertions, &c. All theſe help onward. They

(*Work together.*) Not all of them directly, and of their own nature and inclination; but by being over-ruled, and determined to ſuch an iſſue by the gracious hand of God: Nor yet do they work out ſuch good to the Saints, ſingly and apart, but as adjuvant cauſes or helps, ſtanding under and working in ſubordination to the ſupream and principal cauſe of their happineſs.

Now the moſt ſeeming oppoſite things, yea ſin in itſelf, which in its own nature is really oppoſite to their good, yet eventually contributes to it.

Afflictions

Afflictions and Desertions seem to work against us; but being once put into the rank and order of Causes, they work together with such blessed instruments, as Word and Prayer, to an happy issue. And though the faces of these things, that thus agree and work together, look contrary ways; yet there be, as it were, secret chains and connections of Providence between them, to unite them in their issue. There may be many instruments employed about one work, and yet not communicate counsels, or hold intelligence with each other. *Joseph*'s Brethren, the *Midianites*, *Potiphar*, &c. knew not one anothers mind, nor aimed at one end, (much less the end that God brought about by them:) one acts out of Revenge, another for gain, a third out of Policy; yet all meet together at last, in that issue God had design'd to bring about by them, even *Joseph*'s advancement. Even so it is here, Christian, there be more instruments at work for thine eternal good, than thou art aware of.

REFLECTION.

Chear up then, O my Soul, and lean upon this Pillar of Comfort in all distresses. Here is a promise for me (if I be a called one) that, like the Philosophers Stone, turns all into Gold it toucheth. This promise is my security, however things go in the world. My God *will do me no hurt*, Jer. 25. 6. Nay, he will do me good by every dispensation. *O that I had but an heart to make all things work for his glory, that thus causeth every thing to work for my good.* My God, dost thou turn every thing to my advantage? O let me return all to thy praise; and if by every thing thou work my eternal good, then let me in every thing give thanks.

But

But ah! How foolish and ignorant have I been? even as a beast before thee. How hath my heart been disquieted, and apt to repine at thy dispensations, when they have crossed my Will! not considering that my God faithfully pursues my good, even in those things that cross, as well as in that which pleases me.

Blessed Lord! What a blessed condition are all thy people in, who are within the Line of this promise; All things friendly and beneficial to them, Friends helpful, Enemies helpful, every thing conspiring and conducing to their happiness. With others it is not so; nothing works for their good; nay, every thing works against it: Their very Mercies are snares, and their Prosperity destroys them, *Prov.* 1. 32. Even the blessed Gospel it self is a savour of death to them: When evil befals them, it is *an only evil*, Ezek. 7. 5. that is, not turned into good to them; and as their evils are not turned into good, so all their good is turned into evil. As this Promise hath an influence into all that concerns the people, so the curse hath a influence into all the enjoyments of the wicked. O my soul, bless the Lord, who hath cast thy lot into such a pleasant place, and given thee such a glorious heritage, as this promise is.

THE POEM.

When once the Dog star rises many say,
Corn ripens then apace, both night and day.
Souls once in Christ, that Morning-star lets fall
Such influences on them then, that all
Gods dispensations to them, sweet or sowr,
Ripens their Souls for Glory every hour.
All their afflictions, rightly understood,
Are blessings; every Wind will blow some good.

Sure

Sure at their troubles Saints would never grudge,
Were Senſe depoſed, and Faith made the Judge.
Falls make them waryer, amend their pace;
When gifts puff up their hearts, and weaken Grace.
Could Satan ſee the iſſue and the event
Of his temptations, he would ſcarcely tempt.
Could Saints but ſee what fruits their troubles bring,
Amidſt thoſe troubles they would ſhout and ſing.
O ſacred Wiſdom! who can but admire
To ſee how thou doſt ſave from fire, by fire!
No doubt but Saints in glory wondering ſtand
As thoſe ſtrange Methods few now underſtand.

CHAP. XXVIII.

Storms make diſcovery of the Pilots skill.
Gods Wiſdom in affliction triumphs ſtill.

OBSERVATION.

IN fair Weather, when there is Sea-room enough, then every common perſon can guide the Ship, the Pilot may then lie down and take his reſt; but in great ſtorms and ſtreſs of weather, or when neer the dangerous ſhore, then the moſt skilful Pilot is put to it: Then he ſhews the utmoſt of his Art and Skill, and yet ſometimes all is too little. They are (as the Scripture ſpeaks) *at their wits end*, know not what to do more, but are forced to commit all to the mercy of God and the Seas.

APPLICATION.

In the Stormis and Tempeſts of Affliction and Trouble, there are the moſt evident and full Diſcoveries of the Wiſdom and Power of our God: It is indeed continually active for his people in all conditions, *Iſai.* 27. 3. *Leſt any hurt it, I will keep it night and day.* Pſal. 121. 4. *He that keepeth Iſrael, neither ſlumbereth*

ſlumbereth nor ſleepeth. His peoples dangers are without intermiſſion, therefore his preſervations are ſo too. But now, when they come into the *Streight* of Affliction, and deadly dangers, which threaten like Rocks on every ſide; now the Wiſdom of their God rides triumphantly and viſibly upon the waves of that ſtormy Sea. And this infinite Wiſdom is then eſpecially diſcovered in theſe particulars.

1. In leaving them ſtill ſomewhat in the lieu and room of thoſe Comforts that they are deprived of; ſo that they ſee God doth exchange their comforts, and that for the better; and this ſupports them. So *John* 14. 1, 2, 3. Chriſt's bodily preſence is removed, but the Spirit was ſent in the room of it, which was better.

2. In doubling their ſtrength, as he doubles their burdens. It is obſerved, that the Saints have many times very ſtrong and ſweet Conſolation, a little before their greateſt Trials: And this is ſo ordinary, that commonly, when they have had extraordinary Conſolations from God, they have then looked for ſome eminent Trial. The Lord appeared to *Abraham*, and ſealed the Covenant to him, and then put him upon that great trial of his Faith. So the Diſciples, *Luke* 24. 49. It was commanded them that they *ſhould tarry in Jeruſalem, till they were endowed with power from on high.* The Lord knew what an hard Providence they were like to have, and what great oppoſitions and difficulties they muſt encounter, in publiſhing the Everlaſting Goſpel to the World; and therefore firſt prepares, and endows them with power from on high, *viz.* with eminent meaſures of the Gifts and Graces of the Spirit; as Faith, Patience, Self-denial, *&c.* So *Paul* had firſt his Revelations, then his Buffetings.

3. In

3. In coming in so opportunely in the time of their great distress, with relief and comfort, 1 Pet. 4. 14. *Then the Spirit of Glory, and of God resteth on them.* As that Martyr cried out to his friend *Austin*, at the very stake, *He is come, he is come.*

4. In appointing and ordering the several kinds of afflictions to several Saints; and allotting to every one, that very Affliction, and no other, which is most suitable to his condition: Which Afflictions, like so many Portions of Physick, are prepared for that very malignant humour that predominates most in them. *Peter*'s sin was self-confidence, God permits him to fall by denying Christ: which doubtless was sanctified to his good, in that particular. *Hezekiah*'s sin was vain-glory; therefore Spoilers are sent to take away his Treasures.

5. In the duration of their Troubles; they shall not lie always upon them, *Psal.* 125. 3. Our God is a God of Judgment, *Isai.* 30. 18. Knows the due time of removing it, and is therein punctual to a day, *Rev.* 2. 10.

REFLECTION.

If the Wisdom of God do thus triumph and glorifie itself in the Distresses of the Saints, then why should I fear in the day of evil! *Psal.* 49. 4. Why doth my heart faint at the foresight and apprehension of approaching trouble? Fear none of those things that thou shalt suffer, O my Soul; if thy God will thus be with thee in the fire and water, thou canst not perish. Though I walk through the Valley of the shadow of Death, yet let me fear no evil, whilst my God is thus with me. Creatures cannot do what they please; his wisdom limits and over-rules them all, to gracious and sweet ends. If my God cast me into the Furnace, to melt and try me, yet I shall not be consumed there; for he will sit by the Furnace himself all the while

while I am in it, and curiously pry into it, observing when it hath done its work, and then will presently withdraw the fire. O my Soul, bless and adore this God of Wisdom! who himself will see the ordering of all thine Afflictions, and not trust it in the hands of Men or Angels!

THE POEM.

Though tost in greatest Storms, I'll never fear,
If Christ will sit at Helm to guide and steer.
Storms are the triumph of his Skill and Art;
He cannot close his Eyes, nor change his Heart.
VVisdom and Power ride upon the VVaves,
And in the greatest danger helps and saves
From dangers, it by dangers doth deliver,
And wounds the Devil out of his own Quiver;
It countermines his Plots, and so doth spoil,
And make his Engines on himself recoil
It blunts the Politicians restless Tool,
And makes Ahitophel *the veriest Fool:*
It shews us how our Reason us misled,
And if we had not, we had perished.
Lord, to thy VVisdom I will give the Reins,
And not with Cares perplex and vex my brains.

CHAP. XXIX.

Things in the bottom are unseen: No eye
Can trace God's Paths, which in the Deeps do lie.

OBSERVATION.

THE Ocean is so deep, that no Eye can discover what lies in the bottom thereof. We use to say proverbially of a thing that is irrecoverably lost, It is as good it were cast into the Sea. What lies there, lies obscure from all eyes, but the Eye of God.

APPEN-

APPLICATION.

Thus are the Judgments of God, and the Ways of his Providence, profound and unsearchable, Psal. 36. 16. *The Righteous is like the great Mountains, and thy Judgments are a great Deep:* (*i. e.*) his Providences are secret, obscure, and unfathomable; but even then, and in those Providences, his Righteousness stands up like the great Mountains, visible and apparent to every eye. Though the Saints cannot see the one, yet they can clearly discern the other, *Jer.* 12. 1. *Jeremiah* was at a stand; so was *Job* in the like case, *Job* 12. 7. So was *Asaph*, Psal. 73. and *Habbakkuk*, Chap. 1. 3. These Wheels of Providence are dreadful for their height, *Ezek.* 1. 18. There be deep Mysteries of Providence, as well as of Faith. It may be said of some of them, as of *Paul*'s Epistles, That they *are hard to be understood.* Darkness and Clouds are round about the Throne of God: No man can say what will be the particular issue and event of some of his dispensations. *Luther* seemed to hear God say to him, when he was importunate to know his mind in some particular Providence, *Deus sum non sequax:* I am a God not to be traced. Some Providences, like Hebrew Letters, must be read backward, *Psal.* 92. 7. Some Providences pose Men of the greatest parts and graces. *His way is in the Sea, his paths in the great Waters, and his foot-steps are not known, Psal.* 77. 19. Who can trace Foot-steps in the bottom of the Sea? *The Angels*, Ezek. 1. *Have their hands under their wings.* The hand is either, *Symbolum roboris*, The Symbol of Strength; or *Instrumentum Operationis*, The Instrument of Action: Where these hands are put forth, they work effectually, yea, but very secretly, they are hid under their wings. There be some of God's Works that are such Secrets, as that they may not be enquired into; they are to be believed and adored,

but

but not pryed into, *Rom.* 11. 33. Others that may be enquired after, but yet are ſo profound, that few can underſtand them, *Pſal.* 111. 2. *The works of the Lord are great, ſought out of all thoſe that have pleaſure therein.* When we come to Heaven, then all thoſe myſteries, as well in the Works, as in the Word of God, will lie open to our view.

REFLECTION.

O then, why is my heart diſquieted, becauſe it cannot ſometimes diſcern the way of the Lord, and ſee the connection and dependence on his providential diſpenſations? Why art thou ſo perplexed, O my Soul, at the Confuſions and Diſorders that are in the world! I know that Goodneſs and Wiſdom ſits at the Stern: And though the Veſſel of the Church be toſſed and diſtreſſed in Storms of Trouble, yet it ſhall not periſh. Is it not enough for me, that God hath condeſcended ſo far for my ſatisfaction, as to ſhew me plainly the ultimate and general iſſue of all theſe myſterious Providences, *Epheſ.* 1. 22. *Rom.* 8. 28. unleſs I be able to take the height of every particular? Shall I preſume to call the God of Heaven to account? Muſt he render a reaſon of his ways, and give an account of his matters to ſuch a worm as I am? Be ſilent (O my Soul) before the Lord; ſubſcribe to his Wiſdom, and ſubmit to his Will, whatſoever he doth. However it be, yet God is good to *Iſrael*; the event will manifeſt it to be all over a deſign of love. I know not how to reconcile them to each other, or many of them to the Promiſe; yet are they all harmonious betwixt themſelves, and the certain means of accompliſhing the Promiſes. O what a favour is this, that in the midſt of the greateſt confuſions in the world, God hath given ſuch abundant ſecurity to his people, that it ſhall be well with them? *Amos* 9. 8. *Eccleſ.* 8. 12.

THE POEM.

Lord! how ſtupendious, deep, and wonderful,
Are all thy draughts of Providence! So full
Of puzling Intricacies, that they lie
Beyond the ken of any mortal eye.
A Wheel within a Wheel's *the Scripture Notion.*
And all thoſe Wheels tranſverſe, and croſs in motion.
All Creatures ſerve it in their place; yet ſo,
As thouſands of them know not what they do.
At this or that, their aim they do direct;
But neither this, nor that, is the effect:
But ſomething elſe they do not underſtand,
Which ſets all Politicians at a ſtand.
Deep Counſels, as the birth, this hand doth break,
And deeper things performeth by the weak.
Men are like Horſes, ſet at every ſtage,
For Providence to ride from age to age;
Which like a Poſt ſpurs on, and makes them run
From ſtage to ſtage until their Journey's done;
Then take a freſh: But they the buſineſs know,
No more than Horſes the Poſt-Letters do.
Yet though its work be not conceal'd from ſight,
'Twill be a glorious piece, when brought to light.

CHAP. XXX.

Millions of Men are ſunk into the Main:
But it ſhall not thoſe Dead always retain.

OBSERVATION.

WHat multitudes of Men hath the Sea devoured! Thouſands have made their Graves in it. What numbers of Men have been ingulfed together in Sea-fights, or Storms, or Inundations, whereby

whereby whole Towns have been ſwallowed up! Certainly the dead which are there are innumerable.

APPLICATION.

But though the Sea have received ſo many thouſand Bodies of Men into its devouring Throat, yet is it not the abſolute Lord or Proprietor of them, but rather a Steward intruſted with them, till the Lord require an account of them; and then it muſt deliver up all it hath received, even to a perſon. *Revel.* 20. 11, 12. *And I ſaw the Dead, ſmall and great ſtand before God: and the books were opened: and another book was open, which is the book of life; and the dead were judged out of thoſe things which were written in the Books, according to their works. And the Sea gave up the dead which were in it.*

The Doctrine of the Reſurrection of the Body, is a Doctrine full of ſingular Conſolations to Believers, 1 *Cor.* 15. and moſt clearly aſſerted in Scripture, *Acts* 26. 8. *Job* 19. 25. 1 *Cor.* 15, &c. And it is well for us this point is ſo plainly revealed; becauſe, as it is a moſt comfortable Truth to the people of God, ſo there is ſcarce any truth that lies under more prejudice as to Senſe or Reaſon, and is more difficult to receive, than this is. The *Epicures* and *Stoicks* laughed *Paul* to ſcorn when he preached it to them, *Acts* 17. 32. The *Familiſts* and *Quakers* at this day reject it as a Fable. The *Socinians* ſay the ſame Body ſhall not riſe, but an aerial Body. And indeed if Men ſet up Reaſon as the onely Judge of ſupernatural things, it is incredible to think that a Body ſhould be reſtored that hath been burnt to aſhes, and thoſe aſhes ſcattered in the wind, as Hiſtory tells us was frequently done by the Bodies of the Saints in *Dioclesian's* Reign! Or when drowned in the Sea, and there devoured by ſeveral Fiſhes, and thoſe again devour-

ed by others. But yet this is not to be objected to the Almighty Power of God, that gave them their firſt being. Difficulties and Impoſſibilities are for Men, but not for him. *Why ſhould it be thought a thing incredible with you, that God ſhould raiſe the dead?* Acts 26. 8.

REFLECTION.

And muſt I riſe again, where-ever my body fall at death? Then, Lord, how am I concerned to get union with Chriſt while I live? by vertue thereof only, my Reſurrection can be made comfortable and bleſſed to me! Ah, let my body lie where it will, in Earth or Sea; let my bones be ſcattered, and fleſh devoured by Worms or Fiſh, I know thou canſt and wilt reunite my ſcattered parts; and in this body I muſt ſtand before thine awful Tribunal, to receive according to what I have done therein, 2 *Cor.* 5. 10. Thou that commandeſt me to ſtand forth amongſt the nobleſt rank of Creatures, when I had no being, and ſaweſt my Subſtance, being yet imperfect, canſt as eaſily reduce me to that Being again.

What though Reaſon vote impoſſible, and Senſe incredible? Though all theſe Difficulties and Encumbrances grow upon my Faith, yet I know my body is not loſt for ever; the ſound of thy laſt and dreadful Trumpet ſhall awaken me; and thy mighty Power, to which all things are poſſible, ſhall bring me before thy Bar.

O Lord, I know that I ſhall ſtand in that great Aſſembly at the laſt day, when multitudes, multitudes, even all the ſons and daughters of *Adam* ſhall appear together. O! If I die Chriſtleſs, it were good for me that there were no Reſurrection: for then thoſe eyes that have been windows of Luſt, muſt behold Chriſt the Judge, not as a Redeemer, but as a Revenger. That tongue that has vented ſo much of the filthineſs

filthineſs of my heart, will then be ſtruck ſpeechleſs before him; and this fleſh which I ſo pamper'd and provided for, condemned to everlaſting flames. O my God, let me make ſure work for ſuch a day. If I now get real union with thy Son, I ſhall awake with ſinging out of the duſt: And then, as thou ſaidſt to *Jacob*, ſo to me, when I go down into the Sea or Grave, Gen. 46. 3, 4. *Fear not to go down into the deep; for I will ſurely bring thee up again.*

THE POEM.

It ſhould not ſeem incredible to thee,
That God ſhould raiſe the dead in Seas that be:
We ſee in Winter, Swallows, Worms, and Flies
Depriv'd of Life, yet in the Spring they riſe.
What though your Bodies ſeveral Fiſh devour,
Object not that to the Almighty power.
Some Chymiſts in their Art are ſo exact,
That from one Herb they uſually extract
Four different Elements: what think ye then,
Can poſe that God, who gave this Skill to men?
The Gard'ner can diſtinguiſh thirty kinds
Of ſeeds from one another, though he finds
Them mixt together in the ſelf-ſame diſh;
Much more can God diſtinguiſh Fleſh from Fiſh.
They ſeem as loſt, but they again muſt live;
The Sea's a Steward, and Stewards account muſt give.
Look what you are, when in the Ocean drown'd,
The very ſame at Judgment you'll be found.
I would not care where my vile body lies,
Were I aſſur'd it ſhould with comfort riſe.

CHAP. XXXI.

The Sea-man's greatest danger's near the Coast;
When we are neerest Heav'n, the danger's most.

OBTERVATION.

THough Sea-men meet with violent Storms, yet if they have Sea-room enough, they are not much dismaid; but if they find themselves near the shoar, they look upon their condition as very dangerous. The sight of the Shore is to them (as *Soloman* speaks of the Morning in another case) like the shadow of death, if not able to Weather it. For one Ship swallowed up in the Ocean, may perish upon the Coast.

APPLICATION.

The greatest Streights and Difficulties that many Saints meet with in all their lives, is when they come neerest to Heaven, and have almost finished their Course. Heaven indeed is a glorious Place, the Spacious and Royal Mansion of the great King; but *difficilia quæ pulchra.* It hath a streight and narrow entrance, *Luke* 13. 24. O the difficulty of arriving there! How many hard tugs in Duty! What earnest contention and striving, even to an Agony, as that word imports! *Luke* 13. 24. Multitudes put forth, and by profession are bound, for this *fair Haven*; but of the multitudes that put out, how few do arrive there? A man may set out by a glorious profession, with much resolution, and continue long therein; he may offer very fair for it, and not be far from the Kingdom of God, and yet not be able to enter at the last, *Matth.* 7. 22.

Yea, and many of those who are sincere in their profession, and do arrive at last, yet come to Heaven (as

(as I may ſay) by the gates of Hell; and put in, as a poor Weather-beaten Veſſel comes into the Harbour, more like a Wrack than a Ship, nor Maſt nor Saile left. The righteous themſelves are ſcarcely ſaved, (*i. e.*) they are ſaved with very much difficulty. They have not all an *abundant entrance*, as the Apoſtle ſpeaks, 2 *Pet.* 1. 11.

Some Perſons (as one well notes) are *afar off*, Eph. 2. 23. (i. e.) *touch with no care of Religion: Some come near, but never enter*; *as* Semiconverts, *ſee* Matth. 12. 34. *Others enter, but with great difficulty*; *they are ſaved as by fire*, 1 Cor. 3. 13. *Make an hard ſhift. But then there be ſome that go in with full ſail before a VVind, and have an abundant entrance: They go triumphing out of the world.* Ah! when we come into the Narrow Channel, at the very point of entrance into life, the Soul is then in the moſt ſerious frame, all things look with a new face. Conſcience ſcans our evidence moſt critically; then alſo Satan falls upon us, and makes his ſoreſt aſſaults and batteries. It is the laſt encounter; if they eſcape him now, they are gone out of his reach for ever: And if he cannot hinder their Salvation, yet if he can but cloud their Evening, and make them go groaning and haling out of the world, he reaches another end by it, even to confirm and prejudice the wicked, and weaken the hands of others that are looking towards Religion. *Manton* on *Jude* p. 119.

REFLECTION.

If this be ſo, how inevitable is my perdition, may the careleſs Soul ſay; if they that ſtrive ſo much, and go ſo far, yet periſh at laſt; and if the righteous themſelves are *ſcarcely* ſaved, then where ſhall ſuch an ungodly Creature, as I appear? O Lord! if they that have made Religion their buſineſs, and have been many years purſuing a work of Mortification, have

gone mourning after the Lord Jesus, and walked humbly with God; yet if some of these have such an hard tug at last, then what will become of such a vain, sensual, careless, Flesh-pleasing Wretch as I have been?

Again, Do Saints find it so streight an entrance? Then, though I have well-grounded Hopes of safe arrival at last; yet let me look to it, that I do not increase the difficulty. Ah! they are the things that are now done, or omitted, that put Conscience into such an agony then; for when it comes to review the life with the most serious eye. O, let me not stick my Death-bed full of Thorns, against I come to lie down upon it. O that I may turn to the Wall, in that hour, as *Hezekiah* did, 2 *Kings* 20. 2, 3. and say, *Remember now, O Lord, I have walked before thee in truth, and with a perfect heart*, &c.

THE POEM.

After a tedious Passage, Saints descry
The glorious Shore, Salvation being nigh;
Death's Long-boat's launch'd, ready to set ashore
Their panting Souls. O, how they tug at Oar,
Longing to be at rest! but then they find,
The hardest Tug of all is yet behind.
Just at the Harbours mouth, they see the Wrack
Of Souls there cast away, and driven back.
A world of dangerous Rocks before it lie;
The Harbours barr'd, and now the Winds blow high:
Thoughts now arise, fears multiply apace;
All things about them have another face.
Life blazes just like an expiring light;
The Soul's upon the lip, prepar'd for flight.
Death, till the Resurrection, tears and rends
Out of each other's arms, two parting Friends,
The Soul and Body. Ah! but more than so,

The

The Devil falls upon them ere they go,
With new temptations, back'd with all his power,
And ſcruples kept on purpoſe for that hour.
This is the laſt encounter, now or never.
If he ſucceeds not now, they 're gone for ever.
Thus in they put, with hardſhip at the laſt,
As Ships out of a Storm, nor Sail, nor Maſt:
Yet ſome go in before a Wind, and have
Their Streamer *of Aſſurance flying brave.*
Lord, give me eaſier entrance, if thou pleaſe;
Or if I may not there arrive with eaſe,
Yet I beſeech thee ſet me ſafe aſhore,
Though ſtormy Winds at Harbour's mouth ſhould roar.

CHAP. XXXII.

How glad are Seamen, *when they make the* Shore
And Saints *no leſs, when all their Danger's o're,*

OBSERVATION.

WHat Joy is there among Sea-men, when at laſt, after a tedious aud dangerous Voyage, they deſcry Land, and ſee the deſied Haven before them? Then they turn out of their loath'd Cabbins, and come upon open Deck with much joy, *Pſal.* 107. 30. *Then they are glad, becauſe they be quiet: So he bringeth them to their deſired Haven.* Now they can reflect with comfort upon the many dangers they have paſt, *Olim hæc meminiſſe juvabit*; It is ſweet to recount them.

APPLICATION.

But O, what tranſcendent Joy, yea, raviſhing, will ove-run the hearts of Saints, when after ſo many Conflicts, Temptations, and Afflictions, they arrive in glory, and are harbour'd in Heaven, where they ſhall

shall rest for ever! 2 *Thes.* 1. 7. The Scripture saith, *They shall sing the Song of Moses, and of the Lamb*, Rev. 15. 3. The Song of *Moses* was a triumphant Song, composed for the celebration of that glorious Deliverance at the Red Sea. The Saints are now fluctuating upon a troublesome and tempestuous Sea; their hearts sometime ready to sink and die within them, at the apprehension of so many and great dangers and difficulties. Many an hard storm they ride out, and many streights and troubles they here encounter with: But at last they arrive at their desired and long expected Haven, and then Heaven rings and resounds with their joyful acclamations. And how can it be otherwise, when as soon as ever they set foot upon that glorious Shoar, Christ himself meets and receives them with a *Come ye blessed of my Father?* Matth. 25. 34. O joyful voice! O much desired Word! (saith *Pareus*) What tribulation would not a man undergo for his Words sake!

Besides, then they are perfectly freed from all evils, whether of sin or suffering, and perfectly filled with all desired good. Now they shall joyn with that great Assembly, in the high praises of God. O what a day will this be! if (saith a worthy Divine) *Diagoras* died away with an excess of Joy, whilst he enbraced his three Sons that were crowned as Victors in the *Olympic* Games in one day: And good old *Simeon*, when he saw Christ but in a body subject to the infirmities of our natures cryed out, *Now let thy Servant depart in peace*; what unspeakable joy will it be to the Saints, to behold Christ in his glory, and see their godly relations also, (to whose conversion, perhaps, they have been instrumental) all crown'd in one day with everlasting Diadems of bliss! And if the stars did (as *Ignatius* saith) make a Quire, as it

Morning-Exercise, p. 651.

it were, about that ſtar that appear'd at Chriſt's Incarnation, and there be ſuch joy in Heaven at the converſion of a ſinner: no wonder then, the Morning-ſtars ſing together, and the Sons of God ſhout for Joy, when the general Aſſembly meet in Heaven; O how will the Arches of Heaven ring and eccho, when the high praiſes of God ſhall be in the mouth of ſuch a Congregation! then ſhall the Saints be joyfbl in glory, and ſing aloud upon their Beds of everlaſting Reſt.

REFLECTION.

And is there ſuch a day approaching for the Sons of God indeed! and have I [*authority*] to call my ſelfe one of the number! *John* 1.12. O then let me not droop at preſent difficulties, nor hang down my hands when I meet with hardſhips in the way. O my Soul, what a joyful day will this be! for at preſent we are toſt upon an Ocean of troubles, fears, temptations; but theſe will make Heaven the ſweeter.

Chear up then, O my Soul, thy *Salvation is now nearer*, than when thou firſt believedſts *Rom.* 13. 11. And it will not now be long ere I receive the end of my Faith, 1 Pet. 1. 9. And then it will be ſweet to reflect even upon theſe hardſhips in the way. Yet a few days more, and then comes that bleſſed day thou haſt ſo long waited and panted for. Oppoſe the glory of that day (O my Soul) to thy preſent abaſures and ſufferings, as bleſſed *Paul* did, *Rom.* 1. 18. And thou ſhalt ſee how it will ſhrink them all up to nothing. Oppoſe the Inheritance thou ſhalt receive in that day, to thy loſſes for Chriſt now; and ſee how joyfully it will make thee bear them, *Heb.* 10. 34. Oppoſe the honour that will be put upon thee in that day, to thy preſent reproaches; and ſee how eaſieit will make them to thee, 1 *Cor* 4. 5. What condition

can

can I be in, wherein the believing thoughts of this bleſſed day cannot relieve me?

Am I poor, Here is that which anſwers Poverty, Jam. 3. 5. *Hearken, my beloved Brethren, hath not God choſen the poor of this world, rich in Faith, and heirs of the Kingdom?*

Am I tempted? Here is relief againſt that, Revel. 12. 16. *Now is come Salvation and ſtrength; for the Accuſer of our Brethren is caſt down,* &c.

Am I deſerted? Here is a remedy for that too, Revel. 22. 5. *And there ſhall be no night there,* &c. Come then, my Soul, let us enter upon our Inheritance by degrees, and begin the Life of Heaven upon Earth.

THE POEM.

When Solomon *in* Iſreal *firſt was King,*
Heaven's Arches, Earth's Foundations ſeem'd to ring
With joyful Exclamations! How much more
Will Heaven reſound, when Saints are come aſhore!
How will the raviſh'd Souls tranſported be
At the firſt glimpſe of Chriſt! Whom they ſhall ſee
In all his glory; and ſhall live and move
Like Salamanders, *in the fire of love,*
A flood of tears convey'd them to the Gate,
Where endleſs Joys receiv'd them. Now the date
Of all their Sorrow's out; henceforth they walk
In Robes of Glory. Now there's no more talk
Of fears, temptations, of that ſnare, or this:
No Serpent in that Paradiſe doth hiſs.
No more deſertions, troubled thoughts or tears;
Chriſt's full enjoyment ſuperſedes thoſe fears.
Delights of Princes Courts are all but toys
To theſe delights, theſe are tranſcendent joys,
The joys of Chriſt himſelf; and what they are,
An Angel's Tongue would ſtammer to declare.

Were

Were our Conceptions clear, did their Tongues go
Unto their Ela, *yet the Note's too low.*
What! Paint the Son too bright! it cannot be;
Sure Heaven ſuffers no Hyperbole.
My thoughts are ſwallowed up, my Muſe doth doth tire
And hang her Wings, Conception ſoars no higher.
Give me a place among thy Children there,
Although I lie with them in Dungeons here.

A Concluding Speech.

I Have now done, and am looking to Heaven for a bleſſing upon theſe weak Labours: what uſe you will make of them, I know not; but this I know, that the day is coming, when God will reckon with you for this, and all other helps and means afforded to you. And if it be not improved by you, be ſure it will be produced as a witneſs againſt you. Sirs, I beg you in the Name of Chriſt, before whom both you and I muſt ſhortly appear, that you receive not theſe things in vain. Did I know what other lawful means to uſe that might reach your hearts, they ſhould not be in vain to you; but I cannot do God's part of the work, nor yours. Onely I requeſt you all, both Maſters, common Men, and all others, into whoſe hands this ſhall come, that you will lay to heart what you read; pray unto him that hath the Key of the Houſe of *David*, *that openeth and no man ſhutteth*, to open your hearts to give entertainment to theſe truths. Alas! If you apply it not to your ſelves, I have laboured to no purpoſe, the Pen of the Scribe is in vain: But God may make ſuch an application of them, in one Storm or another, as may make your hearts to tremble. OSirs! when Death and Eternity look you in the face, Conſcience may reflect upon theſe things to your horror and amazement, and

and make you cry out, as *Prov.* 5. 12, 13. *How have I hated knowledge, and my heart deſpiſed reproof? And have not obeyed the voice of my Teacher, nor inclined my ears to them that inſtructed me?* And O what a dreadful ſhriek will ſuch Souls give, when the Lord opens their eyes, to ſee that miſery that they are here warned of! But if the Lord ſhall bleſs theſe things to your Converſion, then we may ſay to you, as *Moſes* did to *Zebulun*, the Mariner's Tribe *Deut.* 33. 12. *Rejoyce Zebulun, in thy going out.* The Lord will be with you which way ſoever you turn your ſelves; and being in the boſome of the Covenant, you are ſafe in the midſt of all dangers. O! thou that art the Father of Spirits, that formedſt, and canſt eaſily reform the heart, open thou the blind eye, unſtop the deaf ear, let the Word take hold upon the heart. If thou wilt but ſay the word, theſe weak Labours ſhall proſper, to bring home many loſt Souls unto thee. *Amen.*

FINIS

BRITISH MUSEUM 1 AU 70

A Pathetical and Serious

DISSWASIVE

From the Horrid and Deteſtable Sins

OF

Drunkenneſs, Swearing, Uncleanneſs, Forgetfulneſs of Mercies, **Violation of** Promiſes; **and Atheiſtical Contempt of** Death.

APPLIED

By way of CAUTION to *Sea-men*, and now added as an APPENDIX to their *NEW COMPASS.*

Being an Eſſay toward their much deſired Reformation: Fit to be ſeriouſly recommended to their Profane *Relations*, whether Sea-men or others, by all ſuch as unfeignedly deſire their Eternal Welfare.

By *JOHN FLAVEL*,
Miniſter of the Goſpel of Jeſus Chriſt.

2 Cor. 5. 19. *Knowing therefore the terrours of the LORD, we perſwade men.*

Ezek. 3. 19. *Yet if thou warn the wicked, and he turn not from his wickedneſs, nor from his wicked way, he ſhall die in his iniquity; but thou haſt delivered thy ſoul.*

LONDON,
Printed by *Tho. Parkhurſt* and *M. Fabian.* 1698.

BRITISH MUSEUM

To the Right Worſhipful

Sir *John Frederick*, Kt.

One of the

Worſhipful Aldermen of the City of *LONDON*, and their Honourable BURGESS in the preſent PARLIAMENT.

And to the truly Religious and ever Honoured,

Mr. *John Lovering*,

Of the City of *London*, MERCHANT.

Much honour'd and eſteem'd,

ALthough Dedications are too often abuſed to a vain flattery, yet is there an excellent uſe and advantage to be made of them: Partly to encourage Perſons of Worth and Eminency to eſpouſe the Intereſt of Religion themſelves; and partly to oblige thoſe Readers, for whom ſuch Books are principally intended, to a diligent peruſal of them, by intereſting ſuch Perſons in them, for whom they have great Reſpects, or on whom they have any dependance.

Upon the firſt account, a Dedication would be needleſs to you: for I am perſwaded, you do not only in your Judgment approve *the Deſign I here manage*, viz. *The Reformation of the prophane and looſer ſort of our Seamen; but are alſo heartily willing to* improve *your Intereſt to the uttermoſt for the promotion of it. I cannot look upon you as Perſons acted by that low and common ſpirit that the moſt of your Profeſſion are acted by, who little regard, if they be good Servants to them, whether God have any Service from them, or no; and if*

they pay them the Wages due for their work never think of the Wages they are to receive for their ſin. You are judged to be Perſons of another ſpirit, who do not only mind, but advance Chriſt's Intereſt above your own, and negotiate for his Glory, as well as for your own gain: And yet, herein you conſult your own Intereſt as well as God's: Subordinata non pugnant. *Your Intereſt is never more proſperouſly* managed, *or abundantly* ſecured, *than when it is carried on in a due ſubordination to God's. Their Reformation will apparently tend to your advantage. Thoſe ſins of theirs, againſt which I have here engaged, are the* Jonahs *in your Ships: 'tis ſin that ſinks them, and drives them againſt the Rocks.* One ſinner deſtroys much good, *Eccleſ.* 8. 11. *How much more a leud Crew of them conſpiring to provoke God! The* death *of their Luſts, is the moſt probable means to give* life *to your Trade. And as theſe Counſels proſper in their hearts, ſo will your Buſineſs thrive in your hands.* Piety *and* Proſperity *are married together in that Promiſe,* Pſal. 1. 3. Oneſimus *was never ſo profitable a Servant to* Philemon, *as when he became his* Brother *in a* Spiritual, *as well as his* Servant *in a* Civil *Capacity.* Philem. *verſ.* 11. *and* 16. *compared. And yet if your Intereſt were forced to ſtep back, to give way to Chriſt's; I hope you would (notwithſtanding) rejoyce therein. So that my preſent buſineſs is, not ſo much to perſwade you, whoſe hearts, I hope, God hath already perſwaded, to ſo good a work; as to make your Fames and Reſpects, which are great among them, an innocent Bait to tempt them to their Duty. And if either your Name or Intereſt may be uſeful to ſuch an end, I preſume I may uſe them freely, and welcome: for, ſure I am, they can never be put to a better uſe.*

Well then, I will make bould to ſend this ſmall Adventure *in your Ships; and if the Return of it be but the Converſion of one Soul to God, I ſhall reckon that I have*

have made a better Voyage than you, let your Returns be never ſo rich.

How theſe things will affect them, I know not. I do ſuppoſe it will produce different effects upon them, according to the different tempers of their ſpirits, and according as God ſhall command, or ſuſpend the Bleſſing. Poſſibly ſome will ſtorm at the cloſe and cutting Rebukes of the Word, (for moſt mens Luſts are a great deal more ſenſible and tender than their Conſciences) and will fondly imagine that this neceſſary plainneſs tends to their reproach. But if none but the guilty can be ſuppoſed to be angry at them, they will thereby reproach themſelves a great deal more than ever I intend to do.

I confeſs it is a bitter Pill, and compounded of many operative and ſtrong Ingredients, which do acute it; but not a jot more than is neceſſary. I ſhall beg the aſſiſtance of your Prayers to God for them, and of your grave Admonitions and Exhortations to them for God; which will much help its Operation, and facilitate my Deſign, to do their Souls a piece of everlaſting Service; with which Deſign I can truly ſay I even travel in pain for them. Your aſſiſtance therefore in this good Work, will put the higheſt Obligation upon

Your moſt affectionate

Friend and Servant

to be commanded,

JOHN FLAVEL.

A

Sober Conſideration

Of the SIN of

DRUNKENNESS.

IN the former Treatiſe I have endeavoured to Spiritualize earthly Objects, and elevate your thoughts to more ſublime and excellent Contemplations; that earthly things may rather be a *ſtep*, than a *ſtop* to Heavenly. You have therein my beſt advice, to guide you in your Courſe to that Port of your Eternal Reſt and Happineſs.

In this, I have given warning of ſome dangerous Rocks and Quick-ſands that lie upon your left hand, upon which millions of Souls have periſhed, and others are wilfully running to their own perdition. Such are the horrid Sins of *Drunkenneſs*, *Uncleanneſs*, profane *Swearing*, *Violation of Promiſes* and Ingagements made to God, and *Atheiſtical ſlighting and contempt of Death and Eternity.* All which I have here given warning of, and held forth a Light to diſcover where your danger is. If after this you obſtinately proſecute your Luſts, and will not be reclaimed; you periſh without Apology, I have freed mine own Soul.

Let none interpret this neceſſary plainneſs, as a reproach to Sea-men, as if I repreſented them to the world worſe than they are. If upon that

con

count any of them be offended, methinks theſe three or four Conſiderations ſhould remove that offence.

Firſt, that if this cloſe and plain dealing be neceſſary in order to your Cure, and you will be offended thereat, it's better you ſhould be offended than God. Miniſters are often put upon lamentable ſtreights, they ſail betwixt *Sylla* and *Charibdis*; the wrath of God upon one ſide, if we do not ſpeak plain, and home, as the neceſſity of the Caſe requires; and Man's wrath, if we do: What ſhall we do in this ſtreight? Either God or you, it ſeems, muſt be offended; and if it cannot be avoided, I ſhall rather hazard your anger than Gods, and think it far more tolerable.

Secondly, If you did but ſee the neceſſity and end of this manner of dealing with your Souls, you would not be offended. But put it into a more ſenſible caſe, and you will ſee and acknowledge it preſently. If I ſhould ſee an high-built Wall giving way, and ready to fall upon you; would you be angry with me, if by plucking you out of the danger, I ſhould pluck your arm out of joynt? Certainly you would not. Why this is the caſe here: See *Iſa.* 30. 13. *Therefore this Iniquity ſhall be unto you as a breach ready to fall, ſwelling out in a high Wall, whoſe breaking cometh ſuddenly, at an inſtant.*

Thirdly, What a madneſs is it to abide in a condition over which all Woes and Curſes hang, and yet not be able to endure to hear of it! Why what will it profit you to have your miſery hid from your eyes, and kept from your eares a little while? You muſt ſee this wrath, and hear louder vollies of Woes from your own Conſciences, If you remain in this condition. You cannot bear that from us, which your Conſcience will one of theſe days preach

themſelves to you, and that in a more dreadful dialect than I have uſed here.

Fourthly, I do not charge theſe ſins indifferently upon all Sea-men. No, I know there are ſome choice and good men amongſt your men, that fear an Oath, and hate even the garments ſpotted with the fleſh, who are (I queſtion not) the credit and glory of our *Engliſh* Nation, in the eyes of Strangers that converſe with them. Nor yet do I think, that all that are wicked amongſt them, are equally guilty of all theſe evils; for though all that are graceleſs, be equally under the dominion of *Original Corruption*, yet it follows not from thence, that therefore actual ſins muſt reign alike in them: There is great difference, even among ungodly men themſelves, in this reſpect; which difference ariſeth from their various Cuſtoms, Conſtitutions, Abilities, Educations, and the different Adminiſtrations of the Spirit, in enlightning, convincing, and putting checks upon Conſcience: For though God be not the *Author*, yet he is the *Orderer* of ſin. And this makes a great diſparity, even among wicked men themſelves. Some are perſons of good Morals, though not Gracious Principles, which produce a civil and ſober, though not a holy and a religious Life. And others, though they live in ſome one of theſe Luſts, yet are not guilty of ſome others of them. For it is with Original Corruption, juſt as it is with the ſap of the Earth, which though it be the matter of all kind of Fruits, yet in ſome ground it ſorts better with one grain than with another: And ſo in Plants, in one tree it becomes a Apple, in another a Cherry; even ſo it is with this Original Corruption: In one man it runs moſt into Swearing, in another into Uncleanneſs, in a third into Drunkenneſs. Luſt is nothing elſe but the corrupt appetite of the Creature

ture to ſome ſinful object: and therefore look as it is with the Appetite with reſpect to Food, ſo it is with the vitiated Appetites of Souls to ſin. One man loves this Food beſt, and another that; there is endleſs variety in that, and ſo in this.

Having ſpoken thus much to remove offence, I ſhall now beg you to peruſe the following Diſcourſe. Conſider what evidence theſe things carry with them. Search the alledged Scriptures, ſee if they be truly recited and applied to the caſe in hand: And if ſo, Oh tremble at the truth you read; bring forth your Luſts that they may die the death: Will you not part with theſe abominable practices till Death and Hell make the ſeperation? Ah how much better is it for you, that Grace ſhould do it! And becauſe many of you ſee not the danger, and therefore prize not the Remedy, I do here Requeſt all thoſe that have the Bowels of Pity in them for their poor Relations, who are ſinking, drowning, periſhing, to ſpread theſe following Cautions before the Lord for a Bleſſing, and then put them into their hands. And oh that all pious Maſters would perſwade thoſe that are under their charge to buy this enſuing Treatiſe, and diligently peruſe it. And the firſt Caution I ſhall give them, is this.

I. CAUTION.

TAke heed and beware of the deteſtable Sin of *Drunkenneſs*, which is a beaſtly ſin a voluntary madneſs, a ſin that unmans thee, and makes thee like the beaſt that periſhes; yea, ſets thee below the brute beaſts, which will not drink to to

exceſs; or if they do, yet it's not their ſin. One of the Ancients calls it, "A "diſtemper of the Head, a ſub- "verſion of the ſenſes, a tempeſt "in the tongue, a ſtorm of the "body, the ſhipwrack of vertue, "the loſs of time, a wilful mad- "neſs, a pleaſant devil, a ſugar'd "poyſon, a ſweet ſin, which he "that has, has not himſelf, and "he that commits it, doth not "only commit Sin, but he himſelf "is altogether ſin. It is a Sin at which the moſt ſober Heathens bluſhed. The *Spartans* brought their Children to loath it, by ſhewing them a Drunkard, whom they gazed at as a Monſter: even *Epicurus* himſelf, who eſteemed happineſs to conſiſt in Pleaſure, yet was temperate, as *Cicero* obſerves: Among the Heathens, he was accounted the beſt man, that ſpent more Oyl in the Lamp, than Wine in the Bottle. Chriſtianity could once glory in its profeſſors: *Tertullian* ſaith of the Primitive Chriſtians, They ſat not down before they prayed, they eat no more than might ſuffice hunger, they drank no more than was ſufficient for temperate men; they did ſo eat and drink, as thoſe that remembred they muſt pray afterward. But now it may bluſh to behold ſuch beaſtly ſenſualiſts adorning themſelves with its name, and ſheltring themſelves under its wings.

Turbution capitis, ſubverſio ſenſus tempeſtas linguæ, procella corporis, naufragium virtutus, amiſſio temporis, inſania voluntaria, blande dæmon, dulce venenum, ſuave peccatum, quam qui habet, ſeipſum non habet; quam qui fecit, peccatum non fecit, ſed ipſe totus eſt peccatum. Aug. ad lacr. Viginis.

And amongſt thoſe that profeſs Chriſtianity, how ordinarily is this ſin committed by Sea-men? This inſatiable *Dropſie* is a Diſeaſe that reigns eſpecially among the inferiour and ruder ſort of them. Some of them have gone aboard drunk, and laid the foundation

foundation of their Voyage in ſin. O what a preparation is this! They know not whether ever they ſhall ſee the Land of their Nativity any more; the next Storm may ſend them into Eternity: yet this is the Farewel they take; this is their preparation to meet the Lord. And ſo in their returns, notwithſtanding the terrible and aſtoniſhing Works of the Lord, which they have beheld with their eyes, and their marvellous preſervation in ſo great and terrible extremities; yet thus do they requite the Lord, aſſoon as their dangers are over, as if they had been deliver'd to commit all theſe abominations. But a few hours, or days ſince, they were reeling to and fro upon a ſtormy Ocean, and ſtaggering like drunken men, as it is *Pſal.* 107. 27. and now you may ſee them reeling and ſtaggering in the ſtreets, drowning the ſenſe of all thoſe precious Mercies and Deliverances in their drunken Cups.

Reader, If thou be one that is guilty of this ſin, for the Lords ſake, bethink thy ſelf ſpeedily and weigh, with the reaſon of a man, what I ſhall now ſay, in order to thy Conviction, Humiliation and Reformation. I need not ſpend many words, to open the nature of this ſin to you: we all grant, that there is a lawful uſe of Wine and ſtrong Drink, to ſupport Nature, not to clog it; to cure Infirmities, not to cauſe them. *Drink no longer water, but uſe a little Wine, for thy ſtomachs ſake, and thine often infirmities*, ſaith *Paul* to *Timothy*, 1 *Tim.* 5. 23. mark; drink not water, but wine, *ſed modice* (i. e.) *medice*; *pro remedio, non pro deliciis*, ſaith *Ambroſe*: that is, uſe it modeſtly, *viz.* Medicinally, not for pleaſure, but for Remedy. Yea, God allows it, not noly for bare neceſſity, but for chearfulneſs and alacrity, that the body may be more fit and expedite for duty, *Prov.* 31. 7.

Qui dedit aquam, dedit vinum.

31. 7. But further no man proceeds, without the violation of Sobriety. When men ſit till Wine have inflamed them, and reaſon be diſturbed (for Drunkenneſs is the privation of reaſon, cauſed by immoderate drinking) then do they come under the guilt of this horrid and abominable Sin. To the Satisfaction and refreſhment of nature, you may drink; for it is a part of the Curſe, to drink, and not be ſatisfied: but take heed you go no further, *For Wine is a [mocker] ſtrong Drink is raging, and whoſoever is deceived thereby is not wiſe*, Prov. 20. 1. The Throat is a ſlipery place; how eaſily may a ſin ſlip through it into the Soul? theſe ſenſual Pleaſures have a kind of inchanting power upon the Soul; and by cuſtom gain upon it, till they have enſlaved it, and brought it under their power. Now this is the ſin againſt which God hath delivered ſo many Precepts, and denounced ſo many Woes, in his Word: *Epheſ.* 5. 18. *Be not drunken with wine wherein is exceſs*, Rom. 13. 18. *Not in rioting and drunkenneſs. not in chambering and wantonneſs*, Iſa. 5. 11. *Wo to them that riſe early in the morning, that they may follow ſtrong drink; that continue until night, till wine inflame them*; with many other of dreadful importance. Now to ſtartle thee for ever from this abominable and filthy luſt, I ſhall here propound to thy Conſideration theſe ten enſuing Arguments: and oh that they might ſtand in the way, as the Angel did in *Balaam*'s, when thou art in the proſecution of thy ſenſual Pleaſures! And the firſt is this.

Arg. 1. It ſhould exceedingly diſſwade from this Sin, to conſider that it is an high abuſe of the Bounty and Goodneſs of God, in affording us thoſe ſweet Refreſhments, to make our Lives comfortable to us upon earth. In *Adam* we forfeited all right, to all earthly, as will as heavenly Mercies. God might have

have taken thee from the Womb, when thou waſt a Sinner but of a ſpan long, and immediately have ſent thee to thine own place : thou hadſt no right to a drop of water, more than what the bounty of God gave thee. And whereas he might have thruſt thee out of the world, as ſoon as thou cameſt into it, and ſo all thoſe days of mercy thou haſt had on earth, might have been ſpent in howling and unſpeakable miſery in Hell : Behold the Bounty and Goodneſs of God in thee ; I ſay, behold it, and wonder : He hath ſuffered thee for ſo many years to live upon the earth, which he hath prepared and furniſhed with all things fit for thy neceſſity and delight ; out of the earth on which thou treadeſt, *he bringeth forth thy food and* [*Wine*] *to make glad thy heart*, Pſal. 104. 14, 15. And doſt thou thus requite the Lord ? Hath Mercy armed an enemy to fight againſt it with its own Weapons? Ah that ever the Riches of his Goodneſs, Bounty, and Long ſuffering (all which are arguments to lead thee to repentance) ſhould be thus abuſed ! If God had not been ſo bountiful, thou couldſt not have been ſo ſinful.

Arg. 2. It degrades a man from the honour of his Creation, and equalizeth him to the beaſt that periſheth. Wine is ſaid to take away the heart, *Hoſ.* 4. 11. (*i. e.*) the wiſdom and ingenuity of a man, and ſo brutifies him ; as *Nebuchadnezzar*, who loſt the heart of a man, and had the heart of a beaſt given him, *Dan.* 4. 32. The heart of a man hath is generoſity and ſprightlineſs, brave vigorous ſpirit in it, capable of, and fitted for noble and worthy actions and imployments ; but his luſt effeminates quenches and drowns that maſculine vigour in the puddle of exceſs and ſenſuality. For no ſooner is a man brought under the dominion of this Luſt, but the government of Reaſon is renounced, which ſhould exerciſe a coercive power over the Affections ; and all is deliver-

ed

ed up into the hand of Luſt and Appetite; and ſo they act, not by diſcretion and reaſon, but by Luſt and Will, as the Beaſts do by Inſtinct. The ſpirit of Man entertains it ſelf with intellectual and chaſt Delights, the ſoul of a Beaſt is onely fitted for ſuch low, ſenſitive and dreggie Pleaſures. Thou haſt ſomething of the *Angel*, and ſomething of the *Beaſt* in thee; thy Soul partakes of the nature of Angels, thy Body of the nature of Beaſts: Oh how many pamper the *Beaſt*, while they ſtrave the *Angels*! God in the firſt Chaper, put all the Creatures in ſubjection to thee; by this Luſt thou putteſt thy in ſelf Subjection to the creature, and art brought under his power, 1 *Cor.* 6. 12. If God had given thee the feet or head of a beaſt, Oh what a miſery wouldſt thou have eſteemed it! And is it nothing to have the heart of a Beaſt? Oh conſider it ſadly.

Arg. 3. It is a Sin by which thou greatly wrongeſt and abuſeth thine own Body. The Body is the Souls Inſtrument, it is as the Tools are to a skilful Artificer, this Luſt both dulls and ſpoils it, ſo that it's utterly unfit for any ſervice of him that made it. Thy body is a curious piece. not made by a word of *command*, as other Creatures, but by a word of *counſel*, *I am fearfully and wonderfully made, and curiouſly wrought*, (ſaith the *Pſalmiſt*) Pſal. 139. 14. or as the Vulgar: *Ace pictus ſum*, Painted as with a Needle, like a Garment of Needlework of divers colours, richly embroydered. Look how many members, ſo many wonders. There are Miracles enough (ſaith one) betwixt head and foot, to fill a volume. There is (ſaith another) ſuch curious workmanſhip in the eye, that upon the firſt ſight of it ſome Atheiſts have been forced to acknowledge a God; eſpecially that fifth Muſcle in the eye is wonderful, whereby

(as

(as a learned * Author obſerves) Man differeth from all other Creatures, who have but four; one to turn the eye downward, a ſecond to hold it forward, a third to move it to the right hand, a fourth to the left; but none to turn it *upward* as a man hath. Now judge in thy ſelf, did God frame ſuch a curious piece, and enliven it with a Soul, which is a ſpark, a ray of his own light, whoſe motions are ſo quick, various and indefatigable, whoſe flights of reaſon are ſo tranſcendent, did God, thinkeſt thou, ſend down this curious piece, the top and glory of the Creation, the *Index* and *Epitome* of the whole world, *Eccl.* 12. 2. did God (I ſay) ſend down this picture of his own perfection, to be but as a ſtriner for meats and drinks, a ſpung to ſuck in Wine and Beer? Or canſt thou anſwer for the abuſe and deſtruction of it? By this exceſs thou filleſt it with innumerable diſeaſes under which it languiſheth; and at laſt thy life, like a lamp extinguiſht, being drowned with too much Oyle. Infinite Diſeaſes are begotten by it (ſaith *Zanch.*) hence come Apoplexies, Gouts, Palſies, ſudden Death, trembling of the hands and legs; herein they bring *Cain*'s curſe upon themſelves, ſaith *Ambroſe.* Drunkenneſs ſlays more then the Sword. Oh! what a terrible thing will in be to conſider upon a Death-bed, that theſe pangs and aches are the fruits of thy Intemperance and Exceſs! *VVho hath wo! Who hath ſorrows VVho hath contention? VVho hath babling? VVho hath wounds without cauſe? VVho hath redneſs of eyes? They that tarry long at VVine, they that go to ſeek mixt VVine*, Prov. 23. 29, 30. By this *Enumeration*, and manner of *Interrogation*, he ſeems to make it

* *Columb. de re Anat.*

Infinitæ morborum genera indenaſcuntur, Apoplexiæ, Paralyſes, Artiridides, &c. *Ille optimus medicus ſibi, qui modicus cibi.* Aug.

a

a difficult thing to recount the miſeries that Drunkenneſs loads the outward man with: for look as Vermine abound where there is ſtore of Corn, ſo do Diſeaſes in the bodies of Drunkards, where crudities do ſo abound: Now methinks if thou have no regard to thy poor Soul, or the glory of God; yet ſuch a ſenſible Argument as this, from thy body, ſhould move thee.

Arg. 4. Drunkenneſs waſtes and ſcatters thine eſtate, Poverty attends exceſs: the Drunkard ſhall be cloathed with Rags, and brought to a morſel of bread. *Solomon* hath read thy fortune, Prov. 21. 17. *He that loveth Wine and Oyl ſhall not be rich*, Luxury and Beggary are ſeldom far aſunder. When *Diogenes* heard a Drunkards houſe cryed to be ſold; I thought, quoth he, it would not be long ere he vomited up his houſe alſo. The *Hebrew* word תירוש and the *Greek* word ἀσωτία, which ſignifie Luxury; the former is compounded of two words, which ſignify, *Thou ſhalt be poor*; and the latter ſignifies the loſing of the poſſeſſion of that good which is in our hand. *The Drunkard and the Glutton ſhall ſurely come to poverty*, Prov. 23. 21. In the *Hebrew* it is, He ſhall be diſinherited, or diſpoſeſſed. It doth not only diſpoſſeſs a man of his Reaſon, which is a rich and fair inheritance given to him by God, but it alſo diſpoſſeſſes him of his eſtate: it waſtes all that either the provident care of thy Progenitors, or the bleſſing of God upon thine own induſtry, hath obtained for thee. And how will this ſting like an Adder, when thou ſhalt conſider it? *Apicius* the *Roman*, hearing that there were ſeven hundred Crowns only remaining of a fair eſtate, that his Father had left him, fell into a deep Melancholly, and fearing want, hanged himſelf, ſaith *Seneca*. And not to mention the miſeries and ſor-

rows

rows they bring hereby upon their Families, drinking the tears, yea, blood of their Wives and Children: Oh what an account will they give to God, when their reckoning day comes! Believe it, Sirs, there is not a ſhilling of your eſtates, but God will reckon with you for the expence thereof. If you have ſpent it upon your luſts, while the neceſſity of your families, or the poor, called upon you for it; I ſhould be loth to have your account to make, for a thouſand times more than ever you poſſeſſed. O woful expence, that is followed with ſuch dreadful reckonings!

Arg. 5. Conſider what vile and ignominious Characters the Spirit of God hath put upon the ſubjects of this ſin. The Scripture every where notes them for infamous, and moſt abominable perſons. When *Eli* ſuppoſed *Hannah* to be drunken, *Count not thy hand-maid a daughter of* Belial, ſaid ſhe, 1 *Sam.* 1. 16. Now a Son or daughter of *Belial* is, in Scripture-language, the vileſt of men or women. So Pſal. 69. 12. *They that ſit in the gate, ſpeak againſt me, and I am the Song of Drunkards,* (*i. e.*) of the baſeſt and vileſt of men, as the oppoſition plainly ſhews; for they are oppoſed to them that ſit in the gate, that is, honourable perſons. The Lord would have his people ſhun the ſociety of ſuch, as a peſt. Not to eat with them, 1 *Cor.* 5. 11. Yea, the Scripture brands them with Atheiſm; they are ſuch as have loſt the ſenſe and expectation of the Day of Judgment; mind not another world, nor do they look for the coming of the Lord, *Matth.* 24. 27, 28. He ſaith the Lord delayeth his coming, and then falls a drinking with the drunken. The thoughts of that day will make them leave their Cups, or their Cups will drown the thoughts of ſuch a Day. And will not all the contempt, ſhame and infamy, which th

the Spirit of God hath poured on the head, of this ſin, cauſe thee to abhor it? Do not all Godly, yea Moral-Perſons, abhor the Drunkard? Oh methinks the ſhame that attends it, ſhould be as a fence to keep thee from it.

Arg. 6. Sadly conſider, there can be nothing of the ſanctifying Spirit in a ſoul that is under the dominion of this luſt; for upon the firſt diſcovery of the Grace of God, the Soul renounces the Government of Senſuality. *The Grace of God that bringeth Salvation, teacheth men to live ſoberly*, Tit. 2. 11, 12. That is one of its firſt effects. Drunkenneſs indeed may be found among Heathens, that are loſt in the darkneſs of Ignorance; but it may not be once named among the Children of the Day. *They that be drunken, are drunken in the night; but let us that are of the day be ſober*, 1 Theſ. 5. 7, 8. And the Apoſtles often oppoſe Wine and the Spirit as things incompatible, Eph. 5. 16. *Be not drunk with Wine wherein is exceſs, but be filled with the Spirit.* So Jude 19. *Senſual, not having the Spirit.* Now what a dreadful Conſideration is this: *If any man have not the Spirit of Chriſt the ſame is none of his*, Rom 8. 9. Senſual perſons have not the Spirit of Chriſt, and ſo can be none of his. It's true, *Noah*, a Godly man, once fell into this ſin, but as *Theodoret* ſaith, and that truly, it proceeded *ab inexperientiæ non ab intemperantia*, from want of experience of the force and power of the Grape, not from Intemperance; and beſides, we find not that ever he was again overtaken with that ſin; but thou knoweſt it, and yet perſiſteſt. O wretched Creature! the Spirit of Chriſt cannot dwell in thee. The Lord help thee to lay it to heart ſadly.

Arg. 7. It's a Sin over which many direful woes and threats hang in the Word, like ſo many lowring clouds,

clouds, ready to power down vengeance upon the heads of ſuch Sinners. Look as the condition of the Saints is compaſſed round with Promiſes, ſo is yours with Threatnings, Iſai. 5. 11. *Wo to them that riſe up early in the morning, that they may follow ſtrong drink, and continue until night, until Wine inflame.* So Iſai. 28. 1, 2. *Wo to the Crown of Pride, to the Drunkards of* Ephraim, *&c.* With many other, too long to enumerate here. Now conſider what a fearful thing it is to be under theſe woes of God: Sinner, I beſeech thee, do not make light of them, for they will fall heavy: aſſure thy ſelf, not one of them ſhall fall to the ground: they will all take place upon thee, except thou repent.

There are woes of Men, and woes of God: Gods woes are true woes, and make their condition woful to purpoſe on whom they fall. Other woes (as one ſaith) do but touch the skin, but theſe ſtrike the Soul; other woes are but temporal, theſe are eternal; others do only part betwixt us and our outward comforts, theſe betwixt God and us for ever.

Arg. 8. Drunkenneſs is a leading ſin, which has a great retinue and attendence of other ſins waiting on it, it's like a ſudden Land-flood, which brings a great deal of dirt with it. So that look as Faith excels among the Graces, becauſe it enlivens, actuates, and gives ſtrength to them; ſo is this among ſins. It is not ſo much a ſpecial ſin againſt a ſingle Precept of God, as a general violation of the whole Law, (ſaith accurate *Ameſius.*) It doth not only call off the guard, but warms and quickens all other Luſts, and ſo expoſes the Soul to be proſtituted by them. (1.) It gives occaſion, yea, is the real cauſe of many contentions, and fatal quarrels, Prov. 23. 29. *Who hath wo? Who hath ſorrow, Who*

hath [*content on*] *babling, wounds without cauſe? They that tarry long at the wine*, &c. *Contentions* and *Wounds* are the ordinary effects of drunken meetings: when Reaſon is depoſed, and Luſt heated, what will not men attempt? (2.) Scoff and reproaches of the ways and people of God. *Pſal.* 69. 12. David *was the Song of the Drunkards.* (3.) It's the great incendiary of Luſt: You ſhall find rioting and drunkenneſs joyned with chambering and wantonneſs, *Rom.* 13. 13. *Nunquam ego ebrium caſtum putabo*, ſaith *Hieron*, I will never think a drunkard to be chaſte. *Solomon* plainly tells us, what the iſſue will be, Prov. 23. 33. *Thine eyes ſhall behold a ſtrange woman, and thy heart ſhall utter perverſe things*, ſpeaking of the Drunkard. It may be called *Gad*, for a troop followeth it. Hence one aptly calls it, *The Devils bridle*, by which he turneth the ſinner which way he pleaſes: he that is overcome by it, can overcome no other ſin.

Arg. 9. But if none of the former Conſiderations can prevail, I hope theſe two laſt may, unleſs all ſenſe and tenderneſs be loſt. Conſider therefore in the 9*th* place, That Drunkards are in Scripture marked out for Hell: the Characters of Death are upon them. You ſhall find them pinioned with other Sons of death, 1 Cor. 6. 9, 10. *Know ye not, that the unrighteous ſhall not inherit the Kingdom of God? Be not deceived: Neither Fornicaters, nor Idolaters, nor adulterers, nor effeminate, nor Abuſers of themſelves with Mankinde, nor Thieves, nor Covetous, nor* [*Drunkards,*] *nor Revilers, nor Extortioners, ſhall inherit the Kingdom of God.* Oh dreadful thunderbolt! He is not *aſleep* but *dead*, that is not ſtartled at it. Lord, how are guilty ſinners able to face ſuch a Text as this is! Oh Soul! Darſt thou for a ſuperfluous Cup adventure to drink a Cup of pure unmixed

mixed wrath? Oh think when the Wine ſparkles in the glaſs, and gives its colour, think, I ſay, what a Cup of trembling is in the hand of the Lord for thee. Thou wilt not now believe this; Oh but the day is coming, when thou ſhalt know the price of theſe brutiſh pleaſures. Oh it will then ſting like an Adder. Ah! this ſhort-lived beaſtly pleaſure is the price for which thou ſelleſt Heaven, and rivers of pleaſure that are at Gods right hand.

Obj. *But I hope I ſhall repent, and then this Text can be no bar to my Salvation.*

Sol. True, if God ſhall give thee Repentance, it could not. But in the laſt place, to awaken thee throughly, and ſtartle thy ſecure Conſcience, which Senſuallity hath brawned and cauterized, let me tell thee.

Arg. 10. That it is a ſin out of whoſe power few or none are ever reſcued or reclaimed. On this account it was that Saint *Auguſtine* called it the *Pit of Hell*: he that is addicted to this Sin, becomes incurable (ſaith a *Reverend Divine*) for ſeldom, or never, have I known a Drunkard recalled. And its power to hold the ſoul in ſubjection to it, lies in two things eſpecially: (1) as it becomes habitual; and habits are not eaſily broken; be pleaſed to view an Example in the caſe, *Prov.* 23. 35. *They have ſtricken me, ſhalt thou ſay, and I was not ſick; they have beaten me and I felt it not. When I ſhall awake, I will ſeek it yet again.* (2.) As it *takes away the heart*, Hoſ. 4 11. that is, the underſtanding, reaſon and ingenuity of a man, and ſo makes him uncapable of being reclaimed by counſel. Upon this account it was, that *Abigail* would not ſpeak leſs or more to *Nabal*, till the Wine was gone out of him, 1 *Sam.* 25. 36, 37. plainly intimating, that no wholſome

Ames, de conſc. p. 139.

wholſome counſel can get in, till the Wine be gone out. When one asked *Cleoſtratus*, whether he were not aſhamed to be drunken, he tartly replied; *And are not you aſhamed to admoniſh a Drunkard?* intimating that no wiſe man would caſt away an admonition upon ſuch an one. And it not only renders them uncapable of councel for the time, but by degrees it beſots and infatuates them; which is a very grievous ſtroke from God upon them, making way to their eternal ruine. So then you ſee upon the whole, what a dangerous gulph the ſin of Drunkenneſs is. I beg you for the Lords ſake, and by all the regard you have to your ſouls, bodies, and eſtates, beware of it. Oh conſider theſe ten Arguments I have here produced againſt it. I ſhould have proceeded to anſwer the ſeveral Pleas and Excuſes you have for it. But I mind brevity, and ſhall ſhut up this firſt Caution, with a very pertinent and ingenious Poem of Mr. *George Herbert*, in his Temple.

Drink not the third glaſs, which thou canſt not tame
When once it is within thee; but before
Mayſt rule it as thou liſt, and pour the ſhame
which it will pour to thee, upon the floor.
It is moſt juſt to throw that on the ground,
Which would throw me there, if I kept the round.

He that is drunken may his Mother kill,
lie with his Siſter; he hath loſt the Reins;
Is outlaw'd by himſelf: all kind of ill
did with the liquor ſlide into the veins.
The Drunkard forfeits Man, and doth deveſt
All worldly right, ſave what he has by Beaſt.

Shall

Shall I to pleaſe anothers wine-ſprung mind,
loſe all my own? God has giv'n me a meaſure
Short of his Can, and Body: muſt I finde
a pain in that wherein he finds a pleaſure?
Stay at the third glaſs; if thou loſe thy hold,
Then thou art modeſt, but the wine grows bold.

If Reaſon move not Gallants, quit the room,
(all in a ſhipwrack ſhipt their ſeveral way.)
Let not a common Ruine thee entomb;
be not a Beaſt in courteſies, but ſtay;
Stay at the third Glaſs, or forgo the place;
Wine above all things doth Gods ſtamp deface.

II. CAUTION.

THe Second Evil I ſhall deal with, is the evil of the Tongue, which, as St. *James* ſaith, is full of deadly Poyſon, Oathes, Curſes, Blaſphemies: and this poyſon it ſcatters up and down the World in all places; an untamed member that none can rule, *Jam.* 3. 7, 8. The fierceſt of beaſts have been tamed by Man, (as the Apoſtle there obſerves) which is a relique of his old ſuperiority and dominion over them; But this is an unruly Member that none can tame, but he that made it: no beaſt ſo fierce and crabbed as this is. It may be, I may be bitten by it for my labour and indeavours to put a reſtraint upon it: but I ſhall adventure it. My deſign is not to diſhonour or exaſperate you: But if my faithfulneſs to God and you ſhould accidentally do ſo, I cannot help that.

Friends, Providence oftentimes confines many of you together within the narrow limits of a Ship, where you have time enough, and if your

hearts were ſanctified, many choice advantages of edifying one another. O what tranſcendent ſubjects doth Providence daily preſent you with, to take up your diſcourſes! How many experiences of extraordinary mercies and preſervations have you to relate to one another, and bleſs the Lord for! Alſo, how many works of wonder do you daily behold, who go down into the deeps? O what heavenly imployment is here for your Tongues! How ſhould they be talking of all his wonders! How ſhould you call upon each other, as *David* did, Pſal. 66. 16. *Come hither, and I will tell you what God hath done for my ſoul*, at ſuch a time, in ſuch an extremity. How ſhould you call upon one another, to pay *the vows your lips have uttered in your diſtreſs*? Thus ſhould one provoke another to this Angelical Work, as one lively Bird ſets the whole Flock a Chirping.

But tell me, Sirs, Should a Man come abaord you at Sea, and ask of you, as Chriſt did of thoſe two Diſciples going to *Emmaus*, Luke 24. 17. *What manner of communication is this that ye have by the way*? O what a ſad account would he have from moſt of you! It may be he ſhould find one *Jeſting*, and another *Swearing*, a third *Reviling* Godlineſs and the Profeſſors of it, ſo that it would be a little Hell for a ſerious Chriſtian to be confined to your Society. This is not (I am confident) the manner of all. We have a company of more ſober Seamen, and bleſſed be God for them; but ſurely thus ſtands the caſe with moſt of you. Oh what ſtuff is here from perſons profeſſing Chriſtianity, and bordering cloſe upon the confines of Eternity, as you do!

It is not my purpoſe to write of all the diſeaſes of the Tongue; that would fill a Volume, and is inconſiſtent with my intended brevity. Who can recount the evils of the Tongue? The Apoſtle ſaith,

It

It is a world of Iniquity, Jam. 3. 6. And if there be a world of Sin in one member, Who can number the Sins of all the members? *Laurentius* reckons as many ſins of the Tongue, as there are Letters in the *Alphabet*. And it is an obſervable Note that one hath upon *Rom.* 3. 13, 14. That when *Paul* anatomizeth the natural Man there, he inſiſteth longer upon the Organs of Speech, than all the other members. *Their throat is an open ſepulchre, with their tongues they have uſed deceit, the poyſon of Aſps is under their Lips, their mouth is full of curſing and bitterneſs.*

But to be ſhort, we find the Spirit of God in Scripture comparing the Tongue to a Tree, *Prov.* 15. 4. *A wholeſome Tongue is a Tree of Life.* And words is the fruit of the Tree, Iſa. 57. 12. *I create the fruit of the Lips.* Some of theſe Trees bear precious fruits, and it is a lovely ſight to behold them laden with them in their ſeaſons, Prov. 25. 11. *A word fitly ſpoken, is like Apples of Gold in Pictures of Silver.* Such a Tongue is a Tree of Life. Others of theſe Trees bear evil Fruit, Grapes of *Sodome*, and Cluſters of *Gomorrah*. I ſhall onely inſiſt upon two ſorts of theſe fruits, *viz.* (1.) Withered ſapleſs fruit; I mean, idle and unprofitable words. (2.) Rotten and corrupt fruit; I mean, prophane Oathes, and prophanations of the ſacred Name of God. No fruit in the world ſo apt to corrupt and taint, as the fruits of the Lips. When it is ſo, the Scripture calls it σαπρὸν λόγον, corrupt or rotten communication, *Epheſ.* 4. 29. To prevent this, the Spirit of God preſcribes an excellent way to ſeaſon our words, and keep them ſweet and ſound, that they may neither wither nor become idle and ſapleſs, nor putrifie and become rotten, as prophane words are, Col. 4. 6. *Let your ſpeech be always with grace, ſeaſoned with ſalt, that you may know how to anſwer every*

man. Oh if the ſalt of Grace were once caſt into the fountain, the Heart, the ſtreams muſt needs become more ſavory and pleaſant, as the waters of *Marah* when they were healed. My preſent work is to attempt the cure of this double evil, of *idle words*, and *prophane Oathes*, whereof thouſands among you are deeply guilty. I ſhall begin with the firſt, *viz.*

1. IDLE WORDS: that is, uſeleſs Chat, unprofitable Talk, that is not referred any way to the glory of God: This is a common evil, and little regarded by moſt men, but yet a ſin of ſeverer aggravations than the moſt imagine. Light words weigh heavy in Gods ballance.

Arg. 1. For firſt, the evil of them is exceedingly aggravated by this: They abuſe and prevert the Tongue, that noble member, from that employment and uſe which God by the law of Creation deſigned it to. God gave not to man the Organs and power of Speech (which is his excellency above the Beaſts) to ſerve a paſſion, or vain humour, to vent the froth and vanity of his ſpirit: but to extol his Creator, and render him the praiſe of all his admirable and glorious works. For though the Creation be a curious well tuned Inſtrument, yet man is the Muſician that muſt touch it and make the melody; this was the end of God in forming thoſe Inſtruments and Organs: but now hereby they are ſubject to Satan and Luſt, and employed to the diſhonour of God that made them. God is pleaſed to ſuſpend the power of Speech (as we ſee in Children) till Reaſon begin to bud in them; they have not the liberty of the one, till they have the uſe of the other: which plainly ſhews, that God is not willing to have our words run waſte.

Arg. 2.

Arg. 2. It is a ſinful waſting of our precious time, and that puts a further aggravation upon it. Conſider, Sirs, the time of Life is but a little ſpot betwixt two eternities. The long-ſuffering God wheels about thoſe glorious Celeſtial Bodies over your heads in a conſtant revolution, to beget time for you; and the preciouſneſs of every minute thereof reſults from its uſe and end: It is intended and afforded as a ſpace to you to repent in, *Rev.* 2 21. And therefore great things depend upon it: no leſs than your eternal Happineſs or Miſery, hangs upon thoſe precious opportunities. Every minute of it hath an influence into Eternity. How would the damned value one hour of it, if they might enjoy it! The buſineſs you have to do in it, is of unſpeakable weight and concernment; this great work, this Soul-work, and Eternity-work lies upon your hands, you are caſt into ſtreights of time about it. And if ſo, Oh what an evil is it in you, to waſte it away thus to no purpoſe!

Arg. 3. It's a ſin that few are ſenſible of, as they are of other ſins, and therefore the more dangerous. It's commonly committed, and that without checks of Conſcience. Other ſins, as Murther and Adultery, though they be horrid ſins, yet are but ſeldom committed, and when they are, Conſcience is ſtartled at the horridneſs of them: Few, except they be prodigious wretches indeed, dare make light of them. But now for idle and vain words, there are innumerable ſwarms of theſe every day, and few regard them. The intercourſe betwixt the heart and tongue is quick; they are quickly committed, and as eaſily forgotten.

Arg. 4. And then 4thly, They have miſchievous effects upon others. How long doth an idle word or fooliſh jeſt ſtick in mens minds, and become an occaſion

occaſion of much ſin to them? The froath and vanity of thy Spirit, which thy tongue ſo freely vents among thy vain Companions, may be working in their minds, when thou art in the duſt, and ſo be tranſmitted from one to another; for unto that no more is requiſite than an *objective exiſtence* of thoſe vain words in their memories. And thus mayſt thou be ſinning in the perſons of thy Companions, when thou art turned into duſt. And this is one reaſon that *Suarez* gives for a general Judgment, after men have paſt their particular judgment, immediately after their death, *Becauſe* (ſaith he) *after this, multitudes of ſins by their means will be committed in the world, for which they muſt yet be judged to a fuller meaſure of wrath.* So that look as many of the precious Servants of God now in glory, have left many weighty and holy Sayings behind them, by which many thouſands of ſouls have been benefitted and God glorified on Earth, after they had left it: So thou leaveſt that vanity upon the mind of others behind thee, by which he may be diſhonoured to many generations.

And then 2. For PROPHANE OATHES, the corrupt fruit of a graceleſs heart; Oh how common are theſe among you! yea, the habit of ſwearing ſo ſtrengthened in ſome, that they have loſt all Senſe and Conſcience of the ſin. Now, Oh that I might prevail with you to repent of this wickedneſs, and break the force of this cuſtomary evil among you! Will you but give me the reading of a few pages more; and weigh with the reaſon of men, what you read? If you will not hearken to counſel, it is a fatal ſign, 2 *Cor.* 2. 15, 16. and you ſhall mourn for this obſtinacy hereafter, *Prov.* 5. 12, 13. Deſperate is that evil that ſcorns the remedy. And if you have patience to read it, the Lord give you an heart to conſid-

onſider what you read, and obey the Counſels of God; or elſe it were better thine eyes had never ſeen theſe lines. Well then, I beſeech you con-ider,

Arg. 1. That prophane Oathes are an high abuſe f the dreadful and ſacred Name of God, which hould neither be ſpoken or thought of without the leepeſt awe and reverence. It is the taking of that acred Name in vain, *Exod.* 20. 7. Now God is xceeding tender and jealous over his Name: it is ear to him: his Name is dreadful and glorious, *Malac.* 1. 14. *I am a great King, and my Name is readful among the Heathens.* The Heathen would ot ordinarily mention the names of ſuch as they everenced. *Suetonius* ſaith, that *Auguſtus* pro-ibited the common uſe of his name: he thought it n indignity to have his name toſt up and down in very one's mouth. Yea, ſaies Dr. *Willet* on *Exod.* o. it was a uſe among them to keep ſecret ſuch mes as they would have in reverence. They durſt ot mention the name of *Demogorgon*, whom they ld to be the firſt God: They thought when he s named, the earth would tremble. Alſo the me of *Murcurius Triſmegiſtus* was very ſparingly ed, becauſe of that reverence the people had for m. Now conſider, ſhall poor worms be ſo tender preſerving the reverence of their names? Shall Heathens dare to uſe the names of their Idols; d ſhall the ſacred and dreadful name of the true d be thus bandied up and down by tongues of his n Creatures? Will not God be avenged for theſe ſes of his Name? Be confident, it ſhall one day ſanctified upon you in judgment, becauſe ye did ſanctifie it according to your duty.

Arg. 2. Swearing is a part of the Worſhip of d, and therefore prophane ſwearing can be no

leſs

leſs than the profanation of his worſhip, and robbing him of all the glory he has thereby, Deut. 6. 13. *Thou ſhalt fear the Lord thy God, and ſerve him, and ſhalt ſwear by his Name.* So Jer. 4. 2. *Thou ſhalt ſwear, the Lord liveth, in Truth, in Judgment, and in Righteouſneſs.* If a man ſwear by God after this manner, God is exceedingly glorified thereby. Now that you may ſee what revenue of Glory God hath from this part of his worſhip, and how it becomes a part of Divine Worſhip; you muſt know That an Oath is nothing elſe, but *The asking or deſiring a Divine Teſtimony, for the confirmation of the truth of our teſtimony.* Heb. 6. 16. *For men verily ſwear by the greater, and an Oath for* [*confirmation*] *is to them an end of all ſtrife.* The corruption of humane nature by the fall, has made man ſuch a falſe and fickle creature, that his ſingle teſtimony cannot be ſufficient Security for another, (eſpecially in weighty Caſes) to reſt upon: and therefore in ſwearing, he calleth God for a witneſs of the truth of that he affirms, or promiſeth. I ſay, calleth God to be a witneſs of the truth of what he ſaith, becauſe he is Truth it ſelf, and cannot lie, *Heb.* 6. 18. Now this calling for, or asking of a Teſtimony from God makes an Oath become a part of Gods Worſhip, and gives him a great deal of Glory and Honour. For hereby he that ſweareth, acknowledgeth his *Omniſciency*, and *Infallible Truth* and *Righteouſneſs*. His *Omniſciency* is acknowledged; for by this appeal to Him, we imply and acknowledge him to be the *Searcher of the hearts and reins*; that he knows the ſecret intents and meaning of our ſpirits. *His ſupreme and Infallible Truth* is alſo acknowledged; for this is manifeſtly carried in an Oath, That though I am a falſe and deceitful Creature, and my affirmation cannot obtain univerſal and full credence, yet

hat is greater than I, by whoſe Name I ſwear, cannot eceive. And laſtly, his *Righteouſneſs* is acknowledged in an Oath: for he that ſweareth doth either *expreſly* or *implicitly* put himſelf under the curſe and wrath of God, if he ſwear falſely, Every Oath hath n execration or imprecation in it, Neh. 10. 29. *They entered into a curſe and an oath to walk in Gods law.* And ſo 2 Cor. 1. 23. *I call God for a record upon y ſoul.* And the uſual form in the Old Teſtament was, *The Lord do ſo to me, and more alſo.* Now hereby God hath the Glory of his Righteouſnes and Juſtice given him by the Creature, and therefore it is a choice part of the Divine Worſhip, or of that homage which a creature oweth to his God. And if this be ſo, then how eaſily may the ſin of raſh and prophane Oaths be hence argued and aggravated? The more excellent any thing is by an inſtitution of God, by ſo much more horrid and abominable is the abuſe thereof. O how often is the dreadful Majeſty of Heaven and Earth called to witneſs to frivolous things! and oft to be a witneſs of our rage and fury! as 1 *Sam.* 14. 39. Is it a light thing to rob him of his peculiar Glory, and ſubject poor ſouls to his curſe and wrath, who has ſaid, He *will be a ſwift witneſs againſt you?* Mal. 3. 5. Your tongues are nimble in committing this ſin, and God will be ſwift in punishing for it.

Arg. 3. It is a ſin which God hath ſeverely threatned to puniſh, and that with temporal and corporal plagues: *For by reaſon of Oaths, the land mourns*, Hoſ. 4. 2, 3. That is, it brings the heavy Judgment of God upon whole Nations, under which they ſhall mourn. And in *Zech.* 5. 2, 3, 4. you have there a *Roll of curſes*, (*i. e.*) a Catalogue of judgments and woes, *the length thereof twenty Cubits* (*i. e.* ten yards.) ſo ſet out the multitude of woes contained in it, it's

it's a long Catalogue: and *A flying Rill*, to denote the *ſwiftneſs* of it; it flyes towards the houſe of the Swearer, it makes haſte. The Judgments that are written in it linger not, but are even in pain to be delivered. And this flying Roll full of dreadful Woes, flyes and enters into the houſe of the Swearer: *and it ſhall therein remain*, ſaith the Lord, it ſhall cleave to his family; none ſhall claw off theſe woes from him: And it ſhall conſume the Timber thereof, and the Stones thereof, (*i. e.*) bring utter ſubvertion, ruine, and deſolation to his Houſe. O dreadful ſin! What a deſolation doth it make! Your Mouths are full of Oathes, and your Houſes ſhall be full of Curſes. Wo to that wretched Family into which this flying Roll ſhall enter; Wo, I ſay, to the wretched Inhabitants thereof. *The Curſe of the Lord* (ſaith *Solomon*) *is in the houſe of the wicked; but He bleſſeth the* [*habitation*] *of the juſt*, Prov. 3. 33. *Tuguriolum*, (i. e.) ſaith *Mercer*, *his poor little Tenement or Cottage*. There is a Bleſſing, the promiſes like Clouds of Bleſſing, dwell over it, and drop mercies on it: but a Curſe is in the houſe of the wicked. Ah, how many ſtately *Manſions* are there, in which little other language but Oathes and Curſes are heard! and theſe are as ſo much Gunpowder laid under the foundation of them, which when Juſtice ſhall ſet fire to, Oh what work will it make! Wo to the Inhabitants thereof. Well then, break off this ſin by Repentance, unleſs you intend to ruine your Families, and bring all the Curſes of God into your Houſes. If you have no pity for your ſelves, yet pity your Poſterity; have mercy for your Wives and Children, don't ruine all for the indulgence of a luſt.

Arg. 4. But that is not all; It brings Soul-judgments and ſpiritual plagues upon you: It brings Hell along with it. And if thou be not afraid to ſin, yet methinks thou ſhouldſt be afraid to *burn*;

if the love of God can work nothing upon thy brawny heart, yet methinks the Terrors of the Lord ſhould ſtartle and affright it. To this purpoſe, I beſeech you, weigh theſe Scriptures; and methinks, unleſs God hath loſt all his Authority with you, and Hell all its Terrors, it ſhould ſtartle you. The firſt is that dreadful Scripture, James 5. 12. *But above all things, my Brethen, ſwear nat; neither by Heaven, neither by the Earth, neither by any other oath, but let your yea, be yea; and your nay, nay; leſt ye fall into* [*Condemnation.*] O view this Text ſeriouſly. Methinks it ſhould be like the fingers that came forth and wrote upon the wall, that dreadful Sentence that changed the Countenance of a *King*, and that in the height of a frolick humour, and made his Knees ſmite together. Mark, [*Above all things*] a form of vehemency and earneſtneſs, like that, Epheſ. 6. 16. *But above all, taking the ſhield af Faith.* As Faith hath a prelation there before all the Graces, ſo Swearing here before all other Vices. [*Swear not*] (*i. e.*) *vainly, raſhly, profanely*; for otherwiſe 'tis a lawful thing, and a part of Gods worſhip, as I have ſhewed: but ſwear not vain Oaths, by the Creatures, Heaven, or Earth, *&c.* Which is to advance the creature into the room of God. A ſin to which the Jews were much addicted. But, *Let your yea, be yea! and nay, nay?* (*i. e.*) accuſtom your ſelves to ſhort and plain Affirmations and Negations, to a ſimple and candid expreſſion of your minds. And the thundering Argument that backs it, is this; [*leſt ye fall into Condemnation*] (*i. e.*) leſt for theſe things the Judge of Heaven and Earth paſs a Sentence of condemnation to Hell upon you. Oh Sirs Dare you touch with this hot iron? Dare you from henceforward commit that Sin, that you know will bring you under the condemnation and judgment of God? Do you know

what

what it is for a ſoul to be caſt at Gods bar? Did you never ſee a poor malefacter tried at the Aſſizes, and obſerve how his face gathers paleneſs, how his Legs tremble, and Death diſplays its colours in his cheeks, when ſentence is given upon him? But what's that to Gods condemnation? What is a Gallous to Hell? Another Text I would commmend to your conſideration is that Exod. 20. 7. *The Lord will not hold him guiltleſs that taketh his Name in vain.* Where vain Oathes are eſpecially included. Now what doth God mean, when He ſaith, He will not hold him guiltleſs? The meaning is plain, his ſins ſhall be reckoned and imputed to him, they ſhall lie upon his Soul; he ſhall be bound over to anſwer God for them. O terrible ſentence! What Soul can bear it, or ſtand before it! *Bleſſed is the man* (ſaith *David*) *to whom the Lord imputeth not inquity.* Surely then, curſed is that man, to whom God will impute them. And to the Swearer they ſhall all be imputed, if he break not off his ſin by repentance, and get a Chriſt the ſooner. O Soul! How dar'ſt thou think of going before the Lord with the guilt of all thy ſins upon thee? When Chriſt would adminiſter the very ſpirit of Joy in one ſentence to a poor Sinner, Matth. 9. 4. He ſaid, *Son be of good cheer, thy ſins are forgiven.* And when God would contract the ſum of all miſery into one word, He ſaith, *His ſins ſhall lie down with him in the duſt*, Job 20. 11. Ah ſoul! One of theſe days thou ſhalt be laid on thy Death-bed, or ſee the waves that ſhall entomb thee leaping and roaring upon every ſide; and then thou wilt ſurely have other thoughts of the happineſs that lies in remiſſion of ſin, than thou haſt now. Obſerve the moſt incorrigible Sinner then; hark how he ſighs, and groans, and cries; Ah Lord! and muſt I die? And then ſee how the tears trickle down his Cheeks,

and

and his heart ready to burſt within him. Why, what's the matter? Oh, the Lord will not pardon him, he holds him guilty. If he were ſure his ſins were forgiven, then he could die; but oh! to appear before the Lord in them, appals him, daunts him, kills the very heart of him. He would fain cry for mercy, but Conſcience ſtops his mouth. Oh, ſaith Conſcience, how canſt thou move that tongue to God in prayer for mercy, that hath ſo often rent and torn his glorious Name, by Oaths and Curſes? Sirs! I pray you, do not make light of theſe things: they will look wiſhly upon you one of theſe days, except ye prevent it by ſound converſation.

Arg. 5. And then laſtly, to name no more, I pray you conſider, that a cuſtom of vain words and prophane Oaths, is as plain an *indication* and *diſcovery* of an unregenerate Soul, as any in the world. This is a ſure ſign thou art none of Chriſts, nor haſt any thing to do with the promiſes and priviledges of his people: for by this the Scripture diſtinguiſheth the ſtate of Saints and Sinners, Eccl. 9. 2. *There is one event to the righteous, and to the wicked; to the clean, and to the unclean; to him that ſacrificeth, and to him that ſacrificeth not: as is the good, ſo is the ſinner: and he that ſweareth, as he that feareth an Oath.* Mark; he that ſweareth, and he that feareth an Oath, do as manifeſtly diſtinguiſh the Children of God from wicked men, as clean and unclean, righteous and wicked, ſacrificing, and not ſacrificing This fruit of the tongue plainly ſhews what the tree is that bears it, Iſai. 2. 6. *The vile perſon will ſpeak of villany, and out of the abundance of the heart, the mouth ſpeaks. Loquere, ut videam,* ſaid one; Speak, that I may ſee what you are. Look what is in the heart that is vented by the Tongue: where the treaſures of Grace are in the Heart, words miniſtring Grace will be in the Lips, Pſal.

37. 30. *The mouth of the righteous ſpeaketh wiſdom, and his tongue talketh of Judgment; for the law of the Lord is in his heart.* To this ſenſe we muſt underſtand that Scripture, Matt. 12. 27. *By thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.* Certainly, Juſtification and Condemnation, in the day of Judgment, ſhall not paſs upon us meerly for the good or bad words we have ſpoken; but according to the ſtate of the Perſon, and frame of the heart. But the meaning is, that our words ſhall juſtifie or condemn us in that day, as evidence of the ſtate and frame of the Soul. We uſe to ſay, ſuch Witneſſes hang'd a man; the meaning is, the Evidence they gave caſt and condemned him. O think ſeriouſly of this; if words evidence the ſtate of the Soul, what an woful ſtate muſt thy Soul needs be in, whoſe mouth overflows with Oathes and Curſes! How many witneſſes will be brought in, to caſt thee in the great Day? *Your own tongue ſhall then fall upon you*, as the expreſſion is, *Pſal.* 64, 8. And out of your own mouth, God will fetch abundant evidence to condemn you. And thus I have opened unto you the evil of vain words, and prophane Oathes; and preſented to your view their ſeveral aggravations. If by theſe things there be a relenting pang upon thy heart, and a ſerious reſolution of reformation, then I ſhall commend theſe few helps or means to thy peruſal, and conclude this Head. And the firſt help is this.

Help. 1. Seriouſly fix in thy thoughts that Scripture, *Matth.* 12. 36. *But I ſay unto you, that every idle word that Men ſhall ſpeak, they ſhall give an account thereof in the day of Judgment.* Oh let it ſound in thine ears day and night! Oh ponder them in thy heart. [*I ſay unto you*] I that have always been in the Fathers boſome, and do fully know his mind, I that am conſtituted the Judge of quick and dead, and

and do fully underſtand the rule of Judgment; and the whole proceſs thereof, I ſay, and do aſſure you, that [*every idle word that men ſhall ſpeak,*] (*i. e.*) every word that hath not a tendency and reference to the Glory of God though there be no other obliquity or evil in them than this, that they want a good end. How much more then ſcurrilous Words, bloody Oathes and Blaſphemies! [*Men ſhall give an account thereof*] that is, ſhall be caſt and condemned to ſuffer the wrath of God for them; as appears by that parallel Scripture, 1 *Pet.* 4. 4, 5. For as the Learned obſerve, there is plainly a *Matalepſis* in theſe words; The *Antecedent, to give an account,* is put for the *Conſequent,* puniſhment, and condemnation to hell fire; the certainty whereof admits but of this one exception, *viz.* intervenient repentance, or a pardon obtained through the blood of Chriſt here, before you be preſented at that judgment-ſeat. Oh then, what a bridle ſhould this Text be to thy extravagant tongue! I remember *Hierom* was wont to ſay, *Whether I eat or drink, or whatever I do, methinks I ſtill hear the ſound of theſe words in mine ear, Ariſe ye dead, and come to judgment.* O that the ſound of the words may be always in your ears!

Help. 2. Conſider before you ſpeak. and be not raſh to utter words without knowledge. He that ſpeaks what he thinks not, ſpeaks *Hipocitically*: he that thinks not what to ſpeak, ſperks *inconſiderately.* You have cauſe to weigh your words, before you deliver them by your tongue; for whether you do, or do not, the Lord *pondereth* them. Records are kept of them; elſe you could not be called to an account for them, as I ſhewed you you muſt.

Help. 3. Reſign up your Tongues to God every day, and beg him to guide and keep it. So did *David,* Pſal. 141. 3. *Set a watch, O Lord before my mouth,*

and keep thou the door of my lips. Beg him to keep you from provocations and temptations; or if you fall into them, intreat him for ſtrength to rule your ſpirits in them, that you may not be conquered by temptations.

Help. 4. But above all, labour to get your Souls cleanſed and purified by Faith, poſſeſt with ſaving and gracious Principles: All other means will be ineffectual without this. Oh ſee the vileneſs of thy nature, and the neceſſity of a change to paſs upon it. Firſt make the tree good, and then his fruit good: a new Nature will produce new words and actions. To binde your ſouls with Vows and reſolutions, while you are ſtrangers to a regenerate work, is to bind *Sampſon* with green withs, whilſt his locks remain upon his head. I will ſhut up this with the Advice of that divine Poet, Mr. *George Herbert* it may be it may affect thee, and run in thy thoughts when thou art alone.

Take not his Name, who made thy mouth, in vain;
it gets thee nothing, and hath no excuſe.
Luſt and wine, plead a pleaſure; avarice gain:
but the cheap Swearer, though his oaths ſluce,
Lets his Soul run for nought, as little fearing.
Were I an Epicure, *I could hate ſwearing.*

When thou doſt tell anothers jeſt, therein
Omit the Oathes, which true Wit cannot need;
Pick out of tales the mirth, but not the ſin.
He pares his apple, that will cleanly feed.
Play not away the virtue of that Name,
Which is thy beſt ſtake, when grief makes thee tame.

The cheapeſt ſins moſt dearly puniſht are,
becauſe to ſhun them alſo is ſo cheap:

For

For we have wit to mark them, and to ſpare.
O trumble not away thy Souls fair heap.
If thou wilt die, the gates of Hell are broad.
Pride, and full ſins, have made the way a road.

III. CAUTION.

THe next danger I ſhall give you warning of, is the ſin of *Uncleanneſs*; with which, I fear, too many of the rude and looſer ſort of Sea-men defile themſelves; and poſſibly, the temptations to this ſin are advantaged, and ſtrengthened upon them more than others, by their condition and employments. Let no Man be offended that I here give warning of this evil; I intend to aſperſe no Man's perſon, nor raiſe up jealouſie againſt any: but would faithfully diſcharge my duty to all, and that in all things. It was the complaint of *Salvian* many hundred years ago, that he could not ſpeak againſt the Vices of men, but one or other would thus object, *There he meant me, he hit me*; and ſo *ſtorm and fret. Alas* (as he replieth) *it is not we that ſpeak to you, but your own Conſcience; we ſpeak to the Order, but Conſcience ſpeaks to the Perſon.* I ſhall uſe no other Apology in this caſe. That this Sin is a dreadful Gulph, a Quick-ſand that hath ſuck'd and deſtroyed thouſands, is truly apparent, both from Scripture and Experience. *Solomon* tells us, Prov. 22. 14. *That it is a deep ditch, into which ſuch as are abhorred of the Lord ſhall fall.* Oh the multitudes of dead that are there! And if ſo, I cannot in duty to God, or love to you, be ſilent, where the danger is ſo great. It is both needleſs, and beſides my intention, here to inſiſt largely upon the expli-

Guber. Dei, lib. 4. Salv.

cation of the particulars in which uncleanneſs is diſtributed: the more ordinary and common ſins of this kind are known by the names of Adultery and Fornication: the latter is, when ſingle perſons come together, out of the ſtate of marriage; the former is, when at leaſt one of the perſons committing uncleanneſs is contracted in marriage. This now is the evil I ſhall warn you of. And that thou mayſt never fall into this pit, I ſhall endeavour to fence and hedge up thy way to it, by theſe enſuing Arguments: And Oh that the light of every Argument may be powerfully reflected upon your Conſcience! Many men are very wiſe in generals, but very vain *ἐν διαλογισμοῖς*, in the reaſonings, or imaginations, as the Apoſtle calls them, *Rom.* 1. 22. (*i. e.*) in their *practical inferences*. They are good at ſpeculation, but bunglers at application. But it is truth in the particulars, that, like an hot Iron, pierces; and Oh that you might find theſe to be ſuch in your Soul! To that end, conſider.

Arg. 1. The names and titles by which this ſin is known in ſcripture, are very vile and baſe. The Spirit of God, doubtleſs, hath put ſuch odious names upon it, on purpoſe to deter and affright men from it. In general, it's called *Luſt*; and ſo (as one notes) it beareth the name of its mother. It is *Uncleanneſs* in the abſtract, *Numb.* 5. 19. Filthineſs it ſelf; *An abomination*; Ezek. 22. 11. And they that commit are called *abominable*, Revel. 21. 8. *Varro* ſaith, the word imports that which is not lawful to mention; or rather, abominable perſons are ſuch as are not fit for the ſociety of men, ſuch as ſhould be huſht out of all mens company: They are rather to be reckoned to beaſts than man. Yea, the Scripture compares them to the filthieſt of beaſts, even to Dogs: When *Iſhboſheth* charged this ſin upon

on

on *Abner*, 2 Sam. 3. 8. *Am I a Dogs head*, (ſaith he) *that thou chargeſt me with a fault concerning this woman?* And in Deut. 23. 18. *The hire of a whore*, and the *price of a dog*, are put together. The expreſſion of this luſt in words or geſture, is called *neighing*, Jer. 5. 8. Even as fed horſes do, that ſcatter their luſt promiſcuouſly. Or if the Scripture ſpeaks of them as men, yet it allows them but the external ſhape of men, not the underſtanding of men. Among the Jews they were called Fools in Iſrael, 2 *Sam.* 13. 13. and ſo Prov. 6. 32. *Whoſo committeth adultery with a woman, lacketh underſtanding.* And ſinners, Luke 7. 37. *And behold a woman that was a* [*ſinner*;] that is, an eminent notorious ſinner: by which term, the Scripture deciphers an unclean perſon; as if among ſinners there were none of ſuch a prodigious ſtature in ſin as they. And we find that when the ſpirit of God would ſet forth any ſin by an odious name, he calls it Adultery; ſo Idolatry is called Adultery, *Ezek.* 16. 32. And indeed this ſpiritual and corporal Adultery, oftentimes are found in the ſame perſons. They that give themſelves up to the one, are by a righteous hand of God given up to the other, as it is too manifeſtly and frequently exemplified in the World. So earthly-mindedneſs hath this name put upon it, on purpoſe to affright men from it, *Jam.* 4. 4. Now certainly, God would never borrow the name of this ſin to ſet out the evil of other ſins, if it were not moſt vile and abominable. It's call'd the ſin of the *Gentiles*, or heathen, 1 *Theſ.* 4. 5. And oh that we could ſay, it were only among them that know not God! Now then, are you able to look theſe Scriptures in the face, and not bluſh? Oh what a ſin is this! Art thou willing to be ranked with *Fools*, *Dogs*, *Sinners*, *Heathens*, and take thy lot with them?

God hath planted that affection of ſhame in thy nature, to be as a guard againſt ſuch filthy luſts; it's a ſin that hath filthineſs enough in it, to defile the tongue that mentions it, *Epheſ.* 5. 3.

Arg. 2. It is a ſin that the God of Heaven hath often prohibited, and ſeverely condemned in the Word, which abundantly declares his abhorrence of it. You have prohibition upon prohibition, and threatning upon threatning in the Word againſt it. Exod. 20. 14. *Thou ſhalt not commit adultery.* This was delivered upon Mount *Sinai*, with the greateſt ſolemnity and terrour, by the mouth of God himſelf. Turn to, and ponder the following Scriptures, among many others, *Prov.* 5. 2, 3, 4. *Acts* 5. 29. *Rom.* 1. 24, 29. *Rom.* 13. 13. 1 *Cor.* 6. 13, 14, 15, 16, 18. 2 *Cor.* 12. 21. *Gal.* 5. 29. *Epheſ.* 5. 3. *Col.* 3. 5. 1 *Theſ.* 4 2, 3, 4, 5. *Heb.* 12. 16. *Heb.* 13. 4. All theſe, with many others, are the true ſayings of God; By them thou ſhalt be tryed in the laſt day. Now conſider how terrible it will be to have ſo many words of God, and ſuch terrible ones too, as moſt of thoſe are, to be brought in and pleaded againſt thy Soul in that day: mountains and hills may depart, but theſe words ſhall not depart; Heaven and Earth ſhall paſs away, but not one tittle of the Word ſhall paſs away. Believe it, Sinner, as ſure as the Heavens are over thy head, and the Earth under thy feet, they ſhall one day take hold of thee, though we poor worms who plead them with thee, die and periſh, Zech. 1. 5, 6. *The Lord tells us it ſhall not fall to the ground.* Which is a borrowed ſpeech from a Dart that is flung with a weak hand; it goes not home to the mark, but falls to the ground by the way. None of theſe words ſhall ſo fall to the ground.

Arg. 3. It is a ſin that defiles and deſtroys the body, 1 *Cor.* 6. 18. *He that committeth adultery, ſinneth againſt his own body.* In moſt other ſins the body is but the *Inſtrument*, here it is the *Object* againſt which the ſin is committed; that body of thine, which ſhould be the Temple of the holy Ghoſt, is turned into a ſtye of filthineſs; yea, it not only *defiles*, but deſtroys it. *Job* calls it a *fire that burneth to deſtruction*, *Job* 31. 12. or as the *Septuagint* reads it, a fire that burneth in all the Members. It is a ſin that God hath plagued with ſtrange and terrible diſeaſes; that *Morbus Gallicus*, and *ſudor Anglicus*, and that *Plica Polonica* whereof you may read in *Bolton*'s four laſt things, page 30. and *Sclater* on *Rom.* 1.30. Theſe were judgments ſent immediately by Gods own hand, to correct the new ſins and enormities of the world; for they ſeem to put the beſt Phyſicians beſides their Books. Oh how terrible is it to lie groaning under the ſad effects of this ſin? As *Solomon* tells us, Prov. 5. 11. *And thou mourn at the laſt, when thy fleſh and thy body are conſumed.* To this ſenſe ſome expound that terrible Text, Heb. 13. 4. *Marriage is honourable in all, and the bed undefiled; but Whoremongers and Adulterers God will judge*: (*i. e.*) with ſome remarkable judgment inflicted on them in this world: if it eſcape the puniſhment of men, it ſhall not eſcape the vengeance of God. Ah! with what comfort may a man lie down upon a ſick bed, when the ſickneſs can be looked upon as a Fatherly Viſitation coming in Mercy? But thou that ſhorteneſt thy life, and bringeſt ſickneſs on thy ſelf by ſuch a ſin, art the Devils Martyr; and to whom canſt thou turn in ſuch a day for comfort?

Arg. 4. Conſider what an indelible blot it is to thy nature, which can never be wiped away: though thou

thou eſcape with thy life, yet as one ſays, thou ſhalt be burnt in the hand, yea, branded in the forehead. What a foul ſcar is that upon the face of *David* himſelf, which abides to this day? *He was upright in all things, ſave in the matter of* Uriah. And how was he ſlighted by his own Children and ſervants after he had committed this ſin? Compare 1 *Sam.* 2. 30. with 2 *Sam.* 12. 10, 11. *A wound and diſhonour ſhall be get; and his reproach ſhall not be wiped away. This is to give thine honour to another*, Prov. 5. 9. The ſhame and reproach attending it, ſhould be a preſervative from it. Indeed the Devil tempts to it by hopes of ſecreſie and concealment; but though many other ſins lie hid, and poſſibly ſhall never come to light, until that day of manifeſtation of all hidden things, yet this is a ſin that is moſt uſually diſcovered. Under the Law, God appointed an extraordinary way for the diſcovery of it, *Numb.* 5. 13. And to this day the Providence of God doth often very ſtrangely bring it to light, though it be a deed of darkneſs. The Lord hath many times brought ſuch perſons either by terrors of Conſcience, Phrenſie, or ſome other means, to be the publiſhers and proclaimers of their own ſhame. Yea, obſerve this, ſaith Reverend Mr. *Hilderſham* on the Fourth of *John*, even thoſe that are moſt cunning to conceal and hide it from the eyes of the world, yet through the juſt judgment of God, every one ſuſpects and condemns them for it, this daſhes in pieces, at one ſtroke, that Veſſel in which the precious Oyntment of a good name is carried. A fool in *Iſrael* ſhall be thy title; and even Children ſhall point at thee.

Arg. 5. It ſcatters thy ſubſtance, and roots up the foundation of thy ſtate. *Job* 31. 12. *It roots up all the increaſe. Strangers ſhall be filled with thy wealth, and thy labours ſhall be in the houſe of a ſtranger.* Prov.

5.

5. 10. *For by means of a whoriſh woman, a man is brought to a morſel of bread.* Prov. 6. 26. It gives rags for its Livery (ſaith one:) and though it be *furthered* by the fulneſs, yet it's *followed* with a morſel of bread. This is one of thoſe temporal Judgments with which God puniſhes the unclean perſon in this life. The word *Delilah*, which is the name of an Harlot, is conceived to come from a root that ſignifies to exhauſt, drain, or draw dry. This ſin will quickly exhauſt the fulleſt eſtate; and oh what a dreadful thing will this be, when God ſhall require an account of thy Stewardſhip in the great day! How righteous is it, that that man ſhould be fuel to the wrath of God, whoſe health and wealth have been ſo much fuel to maintain the flame of Luſt! Oh how laviſh of their eſtates are ſinners to ſatisfie their Luſts! If the Members of Chriſt be ſick, or in Priſon, they may there periſh and ſtarve, before they will relieve them; but to obtain their Luſts, Oh how expenſive! *Ask me never ſo much and I will give it*, ſaid *Shechem*, Gen. 34. 12. *Ask what thou wilt, and it ſhall be given thee*, ſaid *Herod* to the daughter of his *Herodias*. Well, you are liberal in ſpending treaſures upon you luſts; and believe it, God will ſpend treaſures of wrath to puniſh you for your Luſts. It had been a thouſand times better for thee, thou hadſt never had an eſtate, that thou hadſt begg'd thy bread from door to door, than to have ſuch a ſad reckoning as thou ſhalt ſhortly have for it.

Arg. 6. Oh ſtand off from this ſin, becauſe it is a pit out of which very few have been recovered that have fallen therein. Few are the footſteps of returners from this den. The longer a man lives in it, the leſs power he hath to leave it. It is not only a *damming*, but an *infatuating* ſin. The danger of falling this way muſt needs be great, and the fall very

very desperate, because few that fall into it do ever rise again. I shall lay two very terrible Scriptures before you to this purpose, either of them enough to drive thee speedily to Christ, or to drive thee out of thy wits: the one is that, Eccles. 7. 26. *And I find more bitter than death, the woman whose heart is snares and nets, and whose hands are bands: Whoso pleaseth God shall escape from her; but the sinner shall be taken by her.* The Argument which the Spirit of God uses here to dissuade from this Sin, is taken from the *subject*; they that fall into it, for the most part, are persons in whom God has no delight, and so in judgment are delivered up to it, and never recovered by Grace from it. The other is that in *Prov.* 22. 14. *The mouth of a strange woman is a deep pit; he that is abhorred of the Lord shall fall therein.* Oh terrible word! able to daunt the heart of the the securest sinner; your whores *embrace* you, yea, but God *abhors* you; you have their *love*, oh but you are under Gods *hatred*! What say you to these two Scriptures? If you are not Athiests, methinks such a word from the mouth of God, should strike like a Dart through thy Soul. And upon this account it is that they never are recover'd, because God has no delight in them. If this be not enough, view one Scripture more, Prov. 2. 18, 19. *For her house inclineth unto Death, and her paths unto the Dead: None that go to her return again, neither take they hold of the paths of life.* Reader, if thou be a person addicted to this sin, go thy ways, and think seriously what a case thou art in. *None return again* (*i. e.*) a very few of many: the examples of such as have been recovered are very rare. *Pliny* tells us, the *Mermaids* are commonly seen in green Meadows, and have inchanting Voices; but there are always found heaps of dead mens bones lying by them. This may be

but

but a fabulous Story: But I am ſure it is true of the Harlot, whoſe Syren-Songs have allured thouſands to their inevitable deſtruction. It's a captivating ſin, that leads away the ſinner in triumph; they cannot deliver their ſouls: Prov. 7. 22. *He goeth after her ſtraightway, as an Ox goeth to the ſlaughter, or as a* [*Fool*] *to the correction of the ſtocks.* Mark; a Fool: it dementates and befools men, takes away their underſtanding: the *Septuagint* renders it, Ὡσεὶ κύων ἐπὶ δεσμὸν, As a dog to the Collar, or, like as we uſe to ſay, a dog in a ſtring. I have read of one, that having by this ſin waſted his body, was told by Phyſitians, that except he left it, he would quickly loſe his Eyes; he anſwered, If it be ſo, then *Vale lumen amicum*, Farewel ſweet light. And I remember *Luther* writes of a certain Nobleman in his Country, who was ſo beſotted with the ſin of Whoredome, that he was not aſhamed to ſay, That if he might live here for ever, and be carried from one ſtews to another, he would never deſire any other Heaven. The greateſt Conquerors that have ſubdued Kingdoms, and ſcorned to be commanded by any, have been miſerably enſlaved and captivated by this Luſt. O think ſadly upon this argument; God often gives them up to Impenitency, and will not ſpend a rod upon them to reclaim them. See *Hoſ.* 4. 14. *Revel.* 22. 11.

Arg. 7. And then in the 7*th* place, Thoſe few that have been recovered by Repentance out of it, oh how bitter hath God made it to their ſouls! *I find it* (ſaith *Solomon*) *more bitter than death*, Eccleſ. 7. 26. Death is a very bitter thing; Oh what a ſtruggling and reluctance is there in Nature againſt it? But this is more bitter. Poor *David* found it ſo, when he roared under thoſe bloody laſhes of Conſcience for it, in *Pſalm* 51. Ah! when the Lord

ſhall

ſhall open the poor Sinner's eyes, to ſee the horrid guilt he hath hereby contracted upon his own poor ſoul, it will haunt him as a Ghoſt, day and night, and terrifie his ſoul with dreadful forms and repreſentations. O dear-bought pleaſure, if this were all it ſhould coſt. What is now become of the pleaſure of ſin? Oh! what gall and wormwood wilt thou taſte, when once the Lord ſhall bring thee to a ſight of it, the Hebrew word for Repentance [*Nacham*] and the Greek word [*Metamelia*] the one ſignifies an *irking of the Soul*, and the other ſignifies *After grief*. Yea, it is called *A renting of the heart*, as if it were torn in pieces in a mans breaſt. Ask ſuch a poor ſoul, what it thinks of ſuch Courſes now? Oh now it loaths, abhors it ſelf for them. Ask him, if he dare ſin in that kind again? You may as well ask me (will he anſwer) whether I will thruſt my hand into the fire. Oh it breeds an *indignation* in him againſt himſelf. That word [*ἀγανάκτησιν*] 2 *Cor.* 7. 11. ſignifies the riſing of the ſtomach with very rage, and being ſick with anger. Religious wrath is the fierceſt wrath. Oh what a furnace is the breaſt of the poor penitent! what fumes, what heats do abound in it, whilſt the ſin is even before him, and the ſenſe of guilt upon him? One night of carnal pleaſure will keep thee many days and nights upon the rack of horrour, if ever God give thee repentance unto life.

Arg. 8. And if thou never repent, as indeed but few do that fall into this ſin, then conſider how God will follow thee with eternal vengeance. Thou ſhalt have flaming Fire for burning Luſt. This is a ſin that hath a ſcent of fire and brimſtone with it, wherever you meet with it in Scripture. The Harlots gueſts are lodged in the *depths of Hell*, Prov. 9. 18. No more perfumed beds; they muſt now lie-

lie down in flames. Whoremongers ſhall have their part in the Lake that burneth with fire and brimſtone; which is the ſecond death, *Rev.* 21. 1. Such ſhall not inherit the Kingdom of God and Chriſt, 1 *Cor.* 6. 9. No Dog ſhall come into the new *Jeruſalem*; there ſhall in no wiſe enter in any thing that defileth, or that worketh abomination. You have ſpent your ſtrength upon ſin, and now God ſets himſelf a work to ſhew the glory of his Power in puniſhing, *Rom.* 9. 22. The wrath of God is tranſacted upon them in Hell by his own immediate hand, *Heb.* 10. 30. Becauſe no Creature is ſtrong enough to convey all his wrath, and it muſt all be poured out upon them, therefore he himſelf will torment them for ever with his own immediate Power; now he will *ſtir up all his wrath*, and ſinners ſhall know the price of their pleaſures. The puniſhment of *Sodom*, is a little Map of Hell, as I may ſay. Oh how terrible a day was that upon thoſe unclean wretches! but that fire was not of many days continuance; when it had conſumed them, and their houſes, it went out for want of matter: but here, the breath of the Lord like a ſtream of brimſtone, kindles it. The pleaſure was quickly gone, but the ſting and torment abide for ever. *Who knoweth the power of his anger? Even according to his fear, ſo is his wrath*, Pſal. 90. 11. Oh conſider, how will his Almighty Power rack and torment thee! Think on this, when ſin comes with a ſmiling face towards thee in the temptation. Oh think! If the humane nature of Chriſt recoyled, when his cup of Wrath was given him to drink; if he were ſore amazed at it, how ſhalt thou a poor worm, bear and grapple with it for ever?

Arg. 9. Conſider further, how cloſely ſoever thou carrieſt thy wickedneſs in this world, tho it ſhould never

never be discovered here, yet there is a day coming when all will out, and that before Angels and men. God will rip up thy secret sins, in the face of that great Congregation at the day of judgment: then that which was done in secret shall be proclaimed as upon the house-top, *Luke* 12. 3. *Then God will judge the* [*secrets*] *of men*, Rom. 2. 16. *the hidden things of darkness will be brought into the open light.* Sinner, there will be no sculking for thee in the Grave, no declining this Bar; thou refusedst indeed to come to the *Throne of Grace*, when God invited thee, but there will be no refusing to appear before *the Bar of Justice*, when Christ shall summon thee. And as thou canst not decline appearance, so neither canst thou then palliate and hide thy wickedness any longer: for then shall the *Books* be opened; the Book of God's Omniscience, and the Book of thine own Conscience, wherein all thy secret Villany is recorded; for though it ceased to speak to thee, yet it ceased not to write and record thy actions. If thy shameful sins should be divulged now, it would make thee tear off thy hair in indignation; but then all will be discovered. Angels and men shall point at thee, and say, Lo, this is the Man, this is he that carried it so smoothly in in the world. Mr. *Thomas Fuller* relate a story of *Ottocar* King of *Bohemia*, *who refusing to do his homage to* Rodolphus *the first*, *Emperour*, *being at last sorely chastised with war*, *condescended to do him homage privately in a Tent: but the Tent was so contrived by the Emperours Servants*, (faith the Historian) *that by drawing one cord it was all taken away*, *and so* Ottocar *presented on his knees*, *doing Homage to the Emperour*, *in the view of three Armies.* O Sirs, you think to carry it closely, you wait for the Twilight: that none may see you; but alas! it will be to no end, this day will discover

diſcover it; and then what confuſion and everlaſting ſhame will cover thee! Will not this work then?

Arg. 10. Laſtly, conſider but one thing more, and I have done. By this ſin thou doſt not only damn thine own ſoul but, draweſt another to hell with thee. This ſin is not as a ſingle bullet that kills but one, but as a chain-ſhot, it kills many, two at leaſt, unleſs God give repentance. And if he ſhould give thee repentance, yet the other party may never repent, and ſo periſh for ever through thy wickedneſs; and oh, what a ſad conſideration will that be to thee, that ſuch a poor ſoul is in Hell, or likely to go thither by thy means! Thou haſt made faſt a ſnare upon a Soul which now thou canſt not untie; thou haſt done that which may be matter of ſorrow to thee as long as thou liveſt; but though thou canſt grieve for it, thou canſt not remedy it. In other ſins it is not ſo; If thou hadſt ſtoll'n anothers Goods, reſtitution might be made to the injured party, but here can be none. If thou hadſt murthered another, thy ſin was thine own, not his that was murthered by thee; but this is a complicated ſin, defiling both at once; and if neither repent, then oh what a ſad greeting will theſe poor wretches have in hell! how will they curſe the day, that ever they ſaw each others face! Oh what an aggravation of their miſery will this be! For look, as it will be matter of joy in Heaven, to behold ſuch there as we have been inſtrumental to ſave; ſo muſt it needs be a ſtinging aggravation of the miſery of the damned, to look upon thoſe that have been the inſtruments and means of their damnation. Oh, methinks, if there be any tenderneſs at all in thy Conſcience, if this ſin have not totally brawned and ſtupified thee, theſe Arguments ſhould pierce like a ſword, through thy Guilty

Soul. Reader, I beſeech thee, by the mercies of God, if thou haſt defiled thy Soul by this abominable ſin, ſpeedily to repent. Oh get the blood of ſprinkling upon thee; there is yet mercy for ſuch a wretch as thou art, if thou wilt accept the terms of it. *Such were ſome of you, but you are waſhed*, 1 Cor. 6. 11. Publicans and Harlots may enter into the Kingdom of God, *Matth.* 21. 31. Though but few ſuch are recovered, yet how knoweſt thou but the hand of mercy may pull thee, as a brand out of the fire, if now thou wilt return and ſeek it with tears? Though it be a *fire that conſumeth unto deſtruction*, as *Job* calls it, *Job* 1. 12. yet it is not an unquenchable fire, the blood of Chriſt can quench it.

And for you whom God hath kept hitherto, from the contagion of it, O bleſs the Lord, and uſe all Gods means for the prevention of it. The ſeeds of this ſin are in thy nature; no thank to thee, but reſtraining grace, that thou art not delivered up to it alſo. And that thou mayeſt be kept out of this Pit, conſcionably practiſe theſe few Directions.

Direct. 1. Beg of God a clean heart, renewed and ſanctified by ſaving grace; all other endeavours do but palliate a cure: the root of this is deep in thy nature, Oh get that mortified, *Matth.* 15. 9. *Out of the heart proceed fornication, adulteries*, 1 Pet. 2. 11, 12. *Abſtain from fleſhly luſt —— having your Converſation honeſt.* The luſt muſt firſt be ſubdued, before the converſation can be honeſt.

Direct. 2. Walk in the fear of God all the day long, and in the ſenſe of his Omniſcient eye, that is ever upon thee. This kept *Joſeph* from this ſin, *Gen* 39. 9. *How can I do this wickedneſs, and ſin againſt God?* Conſider, the darkneſs hideth not from him, but ſhineth as the light. If thou couldſt find a place where the eye of God could not diſcover thee, it were

were ſomewhat: Thou dareſt not to act this wickedneſs in the preſence of a Child, and wilt thou adventure to commit it before the face of God? See that Argument, *Prov.* 5. 20 *And why wilt thou my Son, be raviſht with a ſtrange woman, and embrace the boſome of a ſtranger? For the ways of man are before the eyes of the Lord, and he pondereth all his goings.*

Direct. 3. Avoid lewd Company, and the Society of unclean perſons; they are but *panders* for Luſt. *Evil communication corrupts good manners.* The tongues of ſinners do caſt fire-balls into the hearts of each other, which the corruption within is eaſily kindled and enflamed by.

Direct. 4. Exerciſe thy ſelf in thy Calling diligently. It will be an excellent means of preventing this ſin. It is a good obſervation that one hath; That *Iſrael* was ſafer in the Brick-kilns in *Egypt*, than in the Plains of *Moab*, 2 Sam. 11. 2. *And it came to paſs in the even-tide, that* David *aroſe from off his bed, and walked on the roof of the Kings houſe*; and this was the occaſion of his fall. See 1 *Tim.* 5. 11, 13.

Direct. 5. Put a reſtraint upon thine appetite: feed not to exceſs. Fulneſs of bread and idleneſs were the ſins of *Sodom*, that occaſioned ſuch an exuberancy of Luſt. *They are like fed horſes every one neighing after his neighbours Wife. When I had fed them to the full, then they committed Adultery, and aſſembled themſelves by troops in the Harlots houſes*, Jer. 5. 7, 8. This is a ſad requital of the bounty of God, in giving us the enjoyment of the Creatures, to make them fuel to luſt, and inſtruments of ſin.

Sine Cerere & Baccho friget Venus.

Direct. 6. Make choice of a meet Yoke-fellow, and delight in her you have choſen; This is a lawful Remedy; See 1 *Cor.* 7. 9. God ordained it, *Gen.* 2. 21. But herein appears the corruption of

nature, that men delight to tread by-pathes, and forſake the way which God hath appointed; as that Divine Poet Mr. *Herbert* ſaith:

If God had laid all common, certainly,
Man would have been the cloſer: but ſince now
God hath impal'd us, on the contrary,
Man breaks the fence, and every ground will plow.
O what were Man, might he himſelf miſplace!
Sure, to be croſs he would ſhift feet and face.

Stollen waters are ſweeter to them, than thoſe waters they might lawfully drink at their own fountain: but withal know, it is not the having, but the delighting in a lawful Wife, as God requires you to do, that muſt be a fence againſt this ſin. So *Solomon*, Prov. 5. 19. *Let her be as the loving Hinde, and pleaſant Roe; Let her breaſts ſatisfie thee at all times, and be thou raviſht always with her love.*

Direct. 7. Take heed of running on in a courſe of ſin, (eſpecially Superſtition and Idolatry) in which caſes, and as a puniſhment of which evils, God often gives up men to theſe vile affections, *Rom.* 1. 25, 26. *Who changed the truth of God into a lye* [*worſhipped*] *and ſerved the Creature more than the Creator, who is bleſſed for ever, Amen.* [*For this cauſe*] *God gave them up to vile affections*, &c. They that defile their Souls by Idolatrous practices, God ſuffers as a juſt recompence their bodies alſo to be defiled with uncleanneſs, that ſo their ruine may be haſtned. Let the admirers of Traditions beware of ſuch a judicial Tradition as this is. Wo to him that is thus delivered by the hand of an angry God: No puniſhment in the world like this, when God puniſhes ſin with ſin. When he ſhall ſuffer thoſe κοιναὶ ἔννοιαι thoſe common notices of Conſcience to be

be quench'd, and all reſtraints to be moved out of the way of ſin, it will not be long ere that ſinner come to his own place.

IV. CAUTION.

IN the next place, I ſhall make bold to expoſtulate a little with your Conſcience concerning the precious mercies you have received, and the ſolemn promiſes you have bound your ſelves withal for the obtaining of thoſe mercies. I fear God hath many bankrupt debtors among you, that have dealt ſlipperily and unfaithfully with him, that have not rendered to the Lord according to the great things he hath done for them, nor according to thoſe good things they have vowed to the Mighty God of *Jacob*: But truely, if thou be a *deſpiſer* of mercy, thou ſhalt be a *pattern* of wrath; God will *remember* them in fury, who *forget* him is his favours. I will tell you what a grave and eminent Miniſter once told his people (dealing with them about this ſin of unthankfulneis for mercy) and I pray God it may affect you duely: *Let us all mourn* (ſaith he) *and take on; we are all behindhand with God: The Chriſtian world is become bankrupt, quite broke, makes no return to God for his love. He is iſſuing out proceſs to ſeize upon body, goods, and life, and will be put off no longer: Bloody Bayliffs are abroad for bad debtors all the world over. Chriſtians are broke, and make no return, and God is breaking all. He cannot have what he would have, what he ſhould have; he will take what he can get: for money, he will take goods, limbs, arms, legs; he will have his own out of your skin, out of your blood, out of your bodies and ſouls. He is ſetting the* Mr. Lockyer *on* Col. 1. p. 113.

Chriſtian world as light and as low as they have ſet his love. Ah Lord! what a time do we live in? Long-ſuffering is at an end, Mercy will be righted in Juſtice, Juſtice will have all behind, it will be paid to the utmoſt farthing; 'twill ſet abroach your blood, but 'twil have all behind, &c.

Do you hear, Souls? Is not this ſad news to ſome of you, who have received vaſt ſums of mercy, and given God your bond for the repayment of him in praiſe and anſwerable fruit, and yet forfeited all, and loſt your credit with God? Oh how can you look God in the face, with whom you have dealt ſo perfidiouſly? I am now come in the Name of God to demand his due of you; to call to remembrance the former receipts of mercy which you mind not, but God doth, and there is a witneſs in your boſome that doth, and will one day witneſs to your faces, that you have dealt perfidiouſly with your God; your ſouls have been the *graves* of mercy, which ſhould have been as ſo many gardens where they ſhould have lived and flouriſhed. I am come now to open thoſe graves, and view thoſe mercies that your unthankfulneſs hath killed and buried, to lay them before your eyes, and ſee whether your ungreatful hearts will bleed upon them. Buried mercies are not loſt for ever; they ſhall as certainly have a day of * Reſurrection as thy ſelf: It were better for thee they ſhould have a Reſurrection now in thy heart, than to riſe as witneſſes againſt thee, when thou ſhalt riſe out of the duſt that will be a terrible Reſurrection indeed, when they ſhall come to plead againſt thy Soul: nothing pleads more dreadfully againſt a Soul, than abuſed

* *There is a double reſurrection of Mercy: A reſurrection of Mercy in Mercy, and a reſurrection of Mercy in Wrath. It is the firſt I now labour for, and that to prevent the ſecond*

abuſed mercy doth. But I ſhall come to the particulars upon which I interrogate your Conſciences, and I pray deal truly and ingenuouſly in anſwering theſe Queries.

Quer. 1. And firſt I ſhall demand of you, Whether you never had experience of the power and goodneſs of God, in reſtoring you to Health from dangerous Sickneſs and Diſeaſes? Have you not ſometimes had the ſentence of Death in your ſelves? and that poſſibly when you have been in remote parts far from your Friends and Relations, and deſtitute of all means and accommodations. Did you not ſay in that condition, as *Hezekiah* did in a like caſe? *Iſai.* 38. 10, 11, 12. *I ſaid in the cutting off of my days, I ſhall go to the gates of the grave, I am deprived of the reſidue of my years. I ſaid, I ſhall not ſee the Lord, even the Lord in the land of the living; I ſhall behold man no more with the inhabitants of the world.* Remember thy ſelf, man, canſt not thou call to mind the day when the Arrows of death came whisking by thee, and it may be hit thoſe next thee, took away thoſe that were as lively and as luſty as thy ſelf, when you began your Voyage, and yet they were caſt for death, thou for life, and that when there was but an hairs breadth betwixt thee and the grave? Tell me, Soul, What friend was that ſtood by thee then, when thou waſt forſaken of all friends? When it may be thy Companions ſtood ready to throw thee over-board, Who was it that pitied and remembred thee in thy low eſtate? Who was it that rebuked thy diſeaſe? or (as one very aptly expreſſes it) *reſtrained the humours of thy body, from overflowing and drowning thy life? for when they are let out in a ſickneſs, they would overflow and drown it, as the Waters would the earth, if God ſhould not ſay to them, Stay you proud waves.* Mr. *Tho. Goodwin.*

waves. Who was it, man, that when thy body was brought low and weak, and like a crazy rotten Ship in a ſtorm, took in water on all ſides, ſo that all the Phyſitians in the World could not have ſtopt thoſe Leaks; conſider, what hand was that which quieted and calmed the tempeſtuous Sea, *careened* and mended thy crazy Body, and launched thee into the World again, as whole, as ſound, as ſtrong as ever? Was it not the Lord, that hath done all this for thee? Did not he keep back thy Soul from the Pit, and thy Life from periſhing? Yea, when thou waſt chaſtened with pain upon thy Bed (as *Elihu* ſpeaks) *Job* 33. 19, 20, 21. and the multitude of thy bones with ſtrong pains, ſo that thy life abhorred bread, and thy Soul dainty meat; thy fleſh conſumed away that it could not be ſeen, and thy bones that were not ſeen ſtuck out: yet then, as it is, *verſ.* 28. he delivered thy Soul from going down into the Pit, and cauſed thy Life to ſee the Light. Had the Lamp of life been then extinguiſht, thou hadſt gone into endleſs Darkneſs; Hell had ſhut her mouth upon thee. Now tell me, Soul, What haſt thou done with this precious mercy? Haſt thou walked before the Lord in a deep ſenſe thereof, and anſwered his end therein, which was, to lead thee to Repentance? Or hath thy ſtupid or diſingenious heart forgotten it, and loſt all ſenſe of it, ſo that God's end is fruſtrated, and thy Salvation not a jot furthered thereby? O! If it be ſo, wo to thee; for the blood of this Mercy, which thy Ingratitude hath murther'd, like the blood of *Abel*, cries to God againſt thee. What a Wretch art thou thus to requite the Lord for ſuch a Mercy! He ſaw thy Tears, and heard thy groans, and ſaid within himſelf, He ſhall not die, but live; Alas, poor Creature, if I cut him off now, he is eternally loſt: I will ſend him back a few

years

years more into the World; I will try him once more, it may be he will bear ſome fruits to me from this deliverance; and if ſo, well; if not, I will cut him down hereafter: He ſhall be ſet at liberty upon his Good Behaviour a little longer. And is all this nothing in thine eyes? Wretch that thou art, Doſt thou forget and ſlight ſuch a favour as this? Is it worth no more in thine eyes? Well, it would be worth ſomething in the eyes of the poor Damned Souls, if they might have ſo many years cut out of their Eternity, for a meer intermiſſion of their Torments, much more as a time of patience and mercy. O conſider, what pity and goodneſs thou haſt abuſed.

Quer. 2. Waſt thou never caſt upon miſerable ſtreights and extremities, wherein the good Providence of God relieved and ſupplied thee? How many of you have been beaten ſo long at Sea, by reaſon of contrary winds, and other accidents, till your Proviſions have been even exhauſted and ſpent? To how ſhort allowance have you been kept? And what a mercy would you have eſteemed it, if you could but have ſatisfied Nature with a full draught of Water? Certainly, this hath been the caſe of many of you. Oh what a price and vallue did you then ſet upon thoſe common Mercies, which at other times have been ſlightly over-look'd! and when you have ſeen no hopes of relief, Have you not looked ſadly one upon another? and it may be ſaid as that Widow of *Zarephtah* did to the Prophet, 1 King. 17. 12. *And ſhe ſaid, As the Lord thy God liveth, I have not a cake, but a handful of meal in a barrel, and a little oyl in a cruſe: and behold, I am gathering two ſticks that I may go in and dreſs it for me and my ſon, that we may eat it, and die.* Even ſuch hath been your caſe; yet hath that God, whoſe

Mercies

Mercies are over all his Works, heard your ſorrows, and provided Relief for you, either by ſome Ship, which Providence ſent to relieve you in that diſtreſs; or by altering the Winds, and ſending you ſafe to the Land, before all your Proviſions have been ſpent. And haſt thou kept no Records of theſe gracious Providences? yea, Doſt thou abuſe the Creature, when thou art brought again to the full enjoyment of it? and poſſibly receiveſt the Creatures (whoſe worth thou ſo lately haſt ſeen in the want of them) without thankſgiving, or a ſenſible acknowledgment of the goodneſs of God in them? I ſay, doſt thou thus anſwer the expectations of God? Well, beware leſt God teach ſuch an unworthy Creature, by woful experience, that the opening of his hand to give thee a Mercy, is worth the opening thy Lips to bleſs him for it. Beware leſt that unthankful Mouth, that will not bleſs the Lord for Bread and Water, have neither the one or the other to bleſs him for. I can give you a ſad inſtance in the caſe, and I have found it in the Writing of an eminent Divine, who ſaith he had it from an eye and ear-witneſs of the truth of it. A young Man lying upon his Sick-bed, was always calling for meat; but when the meat he called for was brought unto him, he ſhook and trembled dreadfully at the ſight of it, and that in every part of his body; and ſo continued, until his food was carried away. And thus he did, as often as any food was brought into his preſence; and not being able to eat one bit, pined away: but before his death, he freely acknowledged the Juſtice of God in this puniſhment; For, ſaid he, in the time of my Health, I ordinarily received my meat without thankſgiving. O! Let the abuſers and deſpiſers of ſuch Mercies, fear and tremble.

Quer.

Quer. 3. Have you not been eminently protected and ſaved by the Lord, in the greateſt dangers and hazards of life; in fights at Sea, when men have dropt down at your right hand and at your left, and yet the Lord hath cover'd your heads in the day of battle? And though you have been equally obnoxious to Death and Danger with others, yet your name was not found among theirs in the liſt of the dead? Or in Shipwracks, ah, how narrowly have ſome of you eſcaped! A plank hath been caſt in, you know not how, to ſave you, when your Companions, for want of it, have gone down to the bottome; or you have been enabled to ſwim to the Shore, when others have fainted in the way, and periſhed. In what a variety of ſtrange and aſtoniſhing Providences hath God walked towards ſome of you, and what returns have you made to God for it? Oh Sirs, I beſeech you, conſider but theſe two or three things, that I ſhall now lay before you to conſider of.

Conſid. 1. An Heathen will do more for a dunghil-Deity, than thou, that calleſt thy ſelf a Chriſtian, wilt do for the true God, that made Heaven and Earth, *Dan.* 5. 4. They praiſed the Gods of Silver, and of Gold, and of Braſs, of Iron, Wood, and Stone. When the *Philiſtines* were delivered from the hand of *Sampſon*, the Text ſaith, *Judg.* 16. 24. *They praiſed their God*, &c. Then *Dagon* muſt be extolled. Oh let ſhame cover thy face!

Conſid. 2. That the abuſe of Mercy and Love, is a ſin that goes neer to the heart of God. O! he cannot bear it. It is not the giving out of mercy that troubles him, for that he doth with delight; but the recoyling of his mercies upon him by the creatures ingratitude, this wounds. *Be aſtoniſhed, O ye heavens, at this, and be ye horribly afraid.* And again,

Hear

Hear O heavens, and give ear O earth, Iſa. 1. 2. *q. d.* O you innocent Creatures which inviolably obſerve the law of your Creation, be you all aſtoniſhed and cloathed in black, to ſee Nature caſt by ſin ſo far below it ſelf; and that in a Creature ſo much ſuperiour to you as Man, who in the very womb, was crown'd a King, and admitted into the higheſt Order of Creatures, and ſet as Lord and Maſter over you; yet doth he act not onely below himſelf, but below the very beaſts. *The Ox knoweth his owner,* (*i. e.*) There is a kind of gratitude in the beaſts, by which they acknowledge their benefactors that feed and preſerve them. Oh! What a pathetical exclamation is that, *Deut.* 32. 6. *Do ye thus requite the Lord, O fooliſh people, and unwiſe?*

Conſid. 3. It is a ſin that kindles the wrath of God, and will make it burn dreadfully againſt thee unthankful ſinner; it ſtirs up the anger of God, in whomſoever it be found, though in the perſon of a Saint, 2 *Chron.* 32. 25. *But Hezekiah rendered not again according to the benefit done unto him: for his heart was lifted up: therefore there was wrath upon him, and upon Jeruſalem.* And ſo you read, *Rom.* 1. That the Heathen, becauſe they were not thankful, were given up to vile affections; the ſoreſt Plague in the world. It is a ſin that the God of Mercy ſcarce knows how to pardon, *Jer.* 5. 7. *How ſhall I pardon thee for this?* This forgetting of the God that ſaves us in our extremities, is a ſin that brings deſolation and ruine, the effects of God's high diſpleaſure, upon all our temporal enjoyments. See that remarkable Scripture, Iſa. 17. 10, 11. *Becauſe thou haſt* [*forgotten*] *the God of* [*thy Salvation*] *and haſt not been* [*mindful*] *of the rock of* [*thy ſtrength:*] *Therefore ſhalt thou plant pleaſant plants, and ſhalt ſet it with ſtrange ſlips; in the day ſhalt thou make thy plant*

to

to grow, and in the morning ſhalt thou make thy ſeed to flouriſh, but the Harveſt ſhall be an heap in the day of grief and deſperate ſorrow. The meaning is, that God will blaſt and curſe all thine employments, and thou ſhalt be under deſperate ſorrow, by reaſon of the diſappointments of thy hopes.

Conſid. 4. It's a ſin that cuts off Mercy from you in future ſtraits: if you thus requite the Lord for former mercies, never expect the like in future diſtreſſes. God is not weary of his bleſſings, to caſt them away upon ſuch Souls that are but graves to them. Mark what a reply God made to the *Iſraelites*, when they cryed unto him for help, being invaded by the *Amorites*, Judg. 10. 11, 12, 13. *Did not I deliver you from the* Egyptians, *and from the* Amorites, *from the Children of* Ammon, *and from the* Philiſtines? *The* Zidonians *alſo, and the* Amalekites, *and ye cryed unto me, and I delivered you out of their hands; yet ye have forſaken me, and ſerved other Gods; wherefore I will deliver you no more.* O ſad word! It is (as if the Lord had ſaid) I have tryed what mercy and deliverance will do with you, and I ſee you are never the better for it; deliverance is but ſeed ſown upon the Rocks: I will caſt away no more favours upon you; now look to your ſelves, ſhift for your ſelves for time to come, wade through your troubles as well as you can. O brethren, there is nothing more quickly works the ruine of a People, than the abuſe of mercy. O methinks this Text ſhould ſtrike terrour into your hearts. How often hath God delivered you? Remember thy eminent deliverance at ſuch a time, in ſuch a Country, out of ſuch a deep diſtreſs: God was gracious to thy cry then; thou haſt forgotten and abuſed this mercy; what now, if God ſhould ſay, as in the Text, Therefore I will deliver thee no more. Ah poor Soul! What would'ſt thou

thou do then, or to whom wilt thou turn? It may be thou wilt cry to the Creatures for help and pity; but alas, to what purpoſe? they will give as cold and as comfortleſs an anſwer, as *Samuel* gave unto *Saul*, 1 Sam. 28. 15, 16. *And Samuel ſaid to Saul, Wherefore haſt thou diſquieted me, to bring me up? And Saul anſwered, I am ſore diſtreſſed; for the Philiſtines make war againſt me, and God is departed from me, and anſwereth me no more, neither by Prophets, nor by Dreams; therefore have I called thee.* &c. *Then ſaid Samuel, Wherefore then doeſt thou ask of me, ſeeing the Lord is departed from thee, and become thine enemy?* O! thou wilt be a poor ſhiftleſs creature, if once by abuſing mercy thou make it thy Enemy.

Secondly. For the breach of Vows made in diſtreſs to obtain theſe mercies, and eaſily forgotten and violated by thee when thou haſt obtained thy deſire: A word or two to convince you what a further evil lies in this, and how by this conſideration thy ſins come to be boyed up to a greater height, and aggravation of ſinfulneſs; and then I have done with this Head.

A Vow, is a promiſe made to God, in the things of God. The Obligation of it is by Caſuiſts judged to be as great as that of an Oath. It is a ſacred and ſolemn bond, wherein a Soul binds it ſelf to God in lawful things: and being once bound by it, it is a moſt heinous evil to violate it. It is an high piece of diſhoneſty to fail in what we have promiſed to men, ſaith Dr. *Hall*; but to diſappoint God in our Vows, is no leſs than Sacriledge. The act is free and voluntary; but if once a juſt and lawful vow or promiſe hath paſt your lips (ſaith he) you may not be falſe to God in keeping it. It is with us for our vows, as it was with *Ananias* and *Saphirah*, for their

Caſe of Conſc.

their ſubſtance: *Whilſt it remained* (ſaith *Peter*) *was it not thine own?* He needed not to ſell and give it; but if he will give, he may not reſerve; it is death to ſave ſome: he lies to the Holy Ghoſt, that defalks from that which he engaged himſelf to beſtow. If thou have vowed to the mighty God of *Jacob*, look to it that thou be faithful in thy performance, for he is a great and jealous God, and will not be mocked.

Now I am confident, there be many among you, that in your former diſtreſſes have ſolemnly engaged your Souls thus to God; that if he would deliver you out of thoſe dangers, and ſpare your lives, you would walk more ſtrictly, and live more holy lives than ever you did. You have, it may be, engaged your Souls to the Lord againſt thoſe ſins, as Drunkenneſs, Lying, Swearing, Uncleanneſs, or whatſoever evil it was that your Conſcience then ſmote you for: the vows of God (I ſay) are upon many of you. But have you performed thoſe vows that your lips have uttered? Have you dealt truly with God? or have you mocked him, and lyed unto him with your lips, and omitted thoſe very duties you promiſed to perform, and return'd to the ſelf-ſame evils you promiſed to forſake. I only put the queſtion, let your Conſciences anſwer it. But if it be ſo indeed, that thou art a perſon that makeſt light of thy engagements to God, as indeed Seamens Vows, and Sick mens Promiſes are, for the moſt part, deceitful and ſlippery things, being extorted from them by fear of Death, and not from any deep reſentment of the neceſſity and weight of thoſe Duties to which they bind their Souls: I ſay, if this ſin lie upon any of your Souls, I adviſe you to go to God ſpeedily, and bewail it; humble your ſelf greatly before him, admire his patience in forbearing

ing

ing you, and pay unto him what your lips have promiſed. And to move you thereunto, let theſe Conſiderations, among many other, be laid to heart.

Conſid. 1. Think ſeriouſly upon the greatneſs of that Majeſty whom thou haſt wronged, by lying to him, and falſifying thy engagements. Oh think ſadly on this: It is not man whom thou haſt abuſed, but God; even that God in whoſe hand thy life and breath is. For although (as one truly obſerves) there be not in every vow a formal invocation of God, (God being the proper Correlate, and as it were a party to every vow, and therefore not formally to be invoked for the conteſtatioh of it) yet there is in every vow an implicite calling God to witneſs; ſo that certainly the Obligation of a Vow is not one jot beneath that of an Oath. Now if God be as a party to whom thou haſt paſt thy promiſe, and its obligation on that ground be ſo great, oh what haſt thou done? for a poor worm to mock with the moſt glorious Majeſty of Heaven, and break Faith with God, what a dreadful thing is that? If it were but to thy fellow-creature, though the ſin would be great yet not like unto this. Let me ſay to thee, as the Prophet *Iſai.* 7. 13. *It is a ſmall thing for you to weary men, but you will weary my God alſo?* If you dare to deceive and abuſe men, dare you do ſo by God alſo? Oh if the exceeding villanies of the ſin do not affect thee, yet methinks the danger of provoking ſo dreadful a Majeſty againſt thee ſhould. And therefore conſider,

Conſid. 2. Secondly, That the Lord will moſt certainly be avenged upon thee for theſe things, except thou repent. O read and tremble at the word of God, *Eccleſ.* 5. 4. *When thou voweſt a vow unto God, defer not to pay it: for he hath no pleaſure in fools;*

fools; pay that which thou haſt vowed. But better it is that thou ſhouldeſt not vow, than that thou ſhouldeſt vow and not not pay. Suffer not thy mouth to cauſe thy fleſh to ſin, neithey ſay thou before the Angel, that it was an errour; wherefore [*ſhould God be angry*] *at thy vice, and* [*deſtroy*] *the works of thy hands?* Mark, God will be angry, and in that anger he will deſtroy the Work of thy hand, (*i. e.*) ſaith *Diodate*, *Bring thee and all thy actions to nought, by reaſon of thy perjury.* Now the anger of God, which thy breach of promiſe kindles, as appears by this Text, is a dreadful fire. Oh what Creature can ſtand before it! as *Aſaph* ſpeaks, *Pſal.* 76.7. *Thou, even thou art to be feared: and who may ſtand in thy ſight when once thou art angry?*

Conſid. 3. Conſider, thirdly, that all this while thou ſinneſt againſt knowledge and Conviction: for did not thy Conſcience plainly convince thee, when imminent danger open'd its mouth, that the matter of thy neglected vow was a moſt neceſſary duty; If not, why didſt thou bind thy Soul to forſake ſuch practiſes, and to perform ſuch duties? Thou didſt ſo look upon them then; by which it appears, thy Conſcience is convinced of thy duty, but Luſt maſters and over-rules: And it ſo, poor ſinner, what a caſe art thou in, to go on from day to day ſinning againſt Light and Knowledge? Is not this a fearful rate of ſinning? And will not ſuch ſinners be plunged deeper into Hell than the poor *Indians* that never ſaw the evil of their ways, as thou doeſt? Ponder but two or three Scriptures in thy thoughts, and ſee what a dreadful way of ſinning this is: *Rom.* 2. 9. *Tribtlation, anguiſh and wrath to every Soul of man that doth evil, to the* [*Jew firſt*] *and alſo to the Gentile.* To the Jew firſt (*i. e.*) to the Jew eſpecially and principally; he had a precedency in means and light, and ſo let him have in puniſhment. So *Jam.* 4. 17. *To him thrt knoweth to do good, and doth it not, to him it is ſin* (*i. e.*) Sin with a witneſs, horrid ſin, ſin that ſurpaſſes the deeds of the wicked. So *Luke* 12. 47. *And that ſervant that knew his*

Lords will, and prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtripes. Which is a plain alluſion to the Cuſtom of the *Jews* in puniſhing an offender who being convicted, the Judge was to ſee him bound faſt to a Pillar, his cloaths ſtript off, and an Executioner with a Scourge to beat him with ſo many ſtripes: But now thoſe ſtripes came but from the arm of a Creature; theſe that the Text ſpeaks of, are ſet on by the omnipotent arm of God. Of the former there was a determinate number ſet down in their law, as forty ſtripes, and ſometimes they would remit one of that number too, in mercy to the offender, as you ſee in the example of *Paul*, 2 Cor. 11. 24. *Of the Jews I received forty ſtripes ſave one*; but in Hell no mitigation at all, nor allay of mercy. The arm of his power ſupports the Creature in its being, while the arm of his juſtice lays on eternally. Soul, conſider theſe things; do thou not perſiſt any longer then in ſuch a deſperate way of ſinning, againſt the clear conviction of thine own Conſcience, which in this caſe muſt needs give teſtimony againſt thee.

Well then; go to God with the words of *David*. *Pſal.* 66. 13, 14. and ſay unto him, *I will pay thee my vows which my lips have uttered, and my tongue hath ſpoken when I was in trouble.* Pay it, Soul, and pay it ſpeedily unto God, elſe he will recover it by Juſtice, and fetch it out of thy bones in Hell. O trifle not any longer with God, and that in ſuch ſerious matters as theſe are.

And now I have done my endeavour to give your former Mercies and Promiſes a Reſurrection in your Conſciences; Oh that you would ſit down and pauſe a while upon theſe things, and then reflect upon the paſt Mercies of your lives, and on what hath paſt betwixt God and your Souls, in your former ſtraights and troubles! Let not theſe plain words work upon thy ſpleen and make thee ſay, as the Widow of *Sarephta* did to the Prophet *Elijah*, 2 Kings 17. 18. *What have I to do with thee*

thee, O thou man of God? Art thou come to call my sin to remembrance? But rather let it work kindly on thy heart, and make thee say as *David* to *Abigail*, 1 Sam. 25.32.33. *Blessed be the Lord God of Israel, which sent thee this day to meet me, and blessed be thy advice.*

V. CAUTION.

THe fifth and last danger I shall warn you of, is, Your contempt and slighting of Death. Ah how light a matter do many of you (at least in words) make of it? It seems you have little reverential fear of this King of terrours; not onely that you speak slightly of it, but also because you make no more preparation for it, and are no more sensible of your preservations and deliverances from it. Indeed, the heathen *Philosophers* did many of them profess a Contempt of Death, upon the account of Wisdom and Fortitude; and they were accounted the bravest men, that most despised and slighted it: But alas, poor Souls, they saw not their enemy against whom they taught, but skirmisht with their eyes shut. They saw indeed its pale face, but not its sting and dart. There is also a lawful contempt of death: we freely grant, that in two Cases a believer may contemn it; first, when it is propounded to them in a temptation, on purpose to scare them from Christ and duty, then they should slight it; as *Rev.* 12.11. *They loved not their lives to the death.* Secondly, When the natural evil of death is set in Competition with the enjoyment of God in Glory, then a believer should despise it, as Christ is said to do, *Heb.* 12.2 though his was a shameful death. But upon all other accounts and considerations, it is the height of stupidity and security to despise it.

Now to the end that you might have right thoughts and apprehensions of death, which may put you upon serious preparation for it; and that when ever your turn comes to conflict with this King of terrours, under whose hand the *Pompeys*, *Cæsars*, and *Alexanders* of the

world, who have been the terrours of Nations, have bowed down themſelves; I ſay, that when your turn and time comes (as the Lord onely knows how ſoon it may be) you may eſcape the ſtroke of its dart and ſting, and taſte no other bitterneſs in death, than the natural evil of it. To this end I have drawn the following Queſtions and Anſwers which, if you pleaſe, may be called, *The Sea-man's Catechiſm.* And Oh that you might not dare to launch forth into the deeps, untill you have ſeriouſly interrogated and examined your hearts upon thoſe particulars! Oh that you would reſolve, before you go forth, to withdraw your ſelves a while, from all clamours and diſtractions, and calmly and ſeriouſly Catechiſe your own ſelves in this manner.

Queſt. 1. What may the iſſue of this Voyage be?

Anſw. Death. Prov. 27.1. *Boaſt not thy ſelf of to morrow, for thou knoweſt not what a day may bring forth.* Jam. 4.13,14. *Go to now, ye that ſay, To day, or to morrow, we will go into ſuch a City, and continue there a year, and buy and ſell, and get gain: Whereas you know not what ſhall be on to morrow, for what is your Life? It is even a vapour that appeareth for a little time, and then vaniſheth away.*

Queſt. 2 What is Death?

Anſ. Death is a ſeparation of Soul and Body, till the Reſurrection, 2 Cor. 5.1. *We know that if our earthly houſe of this Tabernacle be diſſolved.* Job 14. 10, 11, 12. Read the words.

Queſt. 3. Is Death to be deſpiſed and ſlighted if it be ſo?

An. Ono! It's one of the moſt weighty and ſeriousthings that ever a creature went about. So dreadful doth it appear to ſome, that the fear of it ſubjects them to Bondage all their lives, Hebr. 2. 15. *And to deliver them who through fear of death were all their lives ſubject to bondage.* And in Scripture It's called, *the King of terrours*, Job 18. 14 Or the black Prince, as ſome tranſlate. Never had any Prince ſuch a title before. To

ſome

ſome it hath been ſo terrible, that none might mention its Name before them.

Queſt. 4. What makes it ſo terrible and affrighting to Men?

Anſw. Several things concur to make it terrible to the moſt of Men: As firſt, its Harbingers and Antecedents which are ſtrong Pains, Conflicts, and Agonies. Secondly, its office and work it comes about, which is to transfer us into the other world. Hence *Rev.* 6. 8. It's ſet forth by a *Pale Horſe*: An horſe, for its uſe and office, to carry you away from hence into the upper or lower region of Eternity; and a pale horſe, for it's gaſtlineſs and terror. Thirdly, but above all, it's terrible in regard of its conſequence; for it's the door of Eternity, the parting point betwixt the preſent world and that to come; the utmoſt line and boundary of all temporal things. Hence Heb. 9. *It's appointed for all men once to die, and after that the Judgment.* Rev. 6. 8. *And I looked, and behold a pale Horſe, and his name that ſat on him was Death: and Hell followed him.* Ah it makes a ſudden and ſtrange alteration upon mens conditions, to be pluckt out of houſe, and from among friends, and honours, and ſo many delights, and hurried in a moment into the Land of Darkneſs, to be cloathed with flames, and drink the pure wrath of the Almighty for ever. This is it, that makes it terrible.

Queſt. 5. If Death be ſo weighty a matter, am I prepared to die?

Anſw. I doubt Not; I am afraid I want many things that are neceſſary to a *due* preparation for it.

Queſt. 6. What are thoſe things wherein a due preparation for Death conſiſteth?

Anſw. Many things are neceſſary. Firſt, Special and Saving Union with Jeſus Chriſt. This is it that diſarms it of its ſting; *O Death, where is thy ſting? Thanks be to God who hath given* [*us*] *the victory through* [*our*] *Lord Jeſus Chriſt*, 1 Cor. 15. 55, 56. So Joh. 11. 26. *Who ſoever*

[*liveth*] *and*] [*believeth*] *in me, ſhall never die.* Whoever liveth (*i. e.*) is quickned with a new ſpiritual Life and Principle, and ſo puts forth the principal act of that life, *viz.* Faith, he ſhall never die, (*i. e*) eternally; This hornet, Death, ſhall never leave its ſting in his ſides. Secondly, To entertain Death comfortably, the evidence and knowledge of this Union is neceſſary, 2 Cor. 5. 1. *For we* [*know*] *that if our earthly houſe of this Tabernacle were diſſolved, we have a building of God,* &c. And then he cannot only be content, but groan to be uncloathed, *verſ.* 2. A miſtake in the former will coſt me my Soul; and a miſtake here will loſe me my peace and comfort. Thirdly, In order to this evidence, it's neceſſary that I keep a good conſcience in all things, both towards God and Man, 2 Cor. 1. 12. *This is our rejoycing, even the teſtimony of our Conſcience, that in ſincerity, and godly ſimplicity, not in fleſhly wiſdom, but by the Grace of God, we have had our converſation in the world.* This good Conſcience reſpects all and every part of our work and duty to be done, and all and every ſin to be renounced and denied: So that he that is early united unto Chriſt by Faith, hath the clear evidence of that Union; and the evidence fairly gathered from the teſtimony of a good Conſcience, witneſſing his faithfulneſs as to all duties to be done, and ſins to be avoided, he is fit to die; Death can do him no harm: but alas, theſe things are not to be found in me.

Queſt. 7. But what if I die without ſuch a preparation as this is, what will the conſequence of that be?

Anſw. Very terrible; even the ſeparation of my Soul and Body from the Lord to all Eternity, John 3. 36. *He that believeth on the Son, hath everlaſting life; and he that believeth not the Son, ſhall not ſee life: but the wrath of God abideth on him. He ſhall not ſee life:* there's the privative part of his miſery, ſeparation from the bleſſed God. *And the* [*wrath*] mark it, not anger, but wrath; not the wrath of a man, bat of [*God*] at whoſe rebukes

bukes the Mountains skip like frighted men, and the Hills tremble: The wrath of God not only flaſhes out upon him, as a tranſient flaſh of lightinng, but [*abideth*] dwells, ſticks faſt, there is no power in the world can looſe the ſoul from it. [*Upon him*] not the body only, nor the ſoul only, but on [*him*] (*i. e.*) the whole perſon, the whole Man. Here is the principal poſitive part of that man's miſery.

Queſt. 8. Can I bear this miſery?

Anſw. No: My heart cannot endure, nor my hand be ſtrong, when God ſhall have to do with me upon this account. I cannot bear this wrath; Angels could not bear it; it hath ſunk them into the depths of miſery. Thoſe that feel but a few ſparks of it in their Conſciences here, are even diſtracted by it, *Pſal.* 88. 15. Chriſt himſelf had never born up under it, had he not been ſupported by the infinite power of the divine nature, *Iſai.* 42. 1. *Behold my ſervant whom I uphold.* How then ſhall I live when God doth this? what will be done to the dry tree? Oh! there is on abiding of it, it is inſufferable. *The ſinners in Zion are afraid, trembling ſurprizeth the hypocrite: who among us ſhall dwell with the devouring fire? who can endure the everlaſting burning?* Iſai. 33. 14.

Queſt. 9 If it cannot be born, is there any way to prevent it?

Anſw. Yes; there is hope in *Iſrael* concerning this thing. And herein I am in better caſe than the damned; I have the [may-be's] of mercy, and they have not. Oh what would they give for a poſſibility of Salvation! *Iſai.* 1. 16, 17, 18. *Waſh ye, make ye clean, put away the evil of your doings from before mine eyes; ceaſe to do evil, learn to do well,* &c. *Come now, let us reaſon together: and though your ſins be as ſcarlet, they ſhall be as ſnow.* Iſai. 55. 7. *Let the wicked forſake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abund-*

antly pardon. Though my diſeaſe be dangerous, it is not deſperate, it doth not ſcorn a remedy. Oh there is Balm in *Gilead*, and a Phyſician there. There is yet a poſſibility, not only of recovering my Primitive glory, but to be ſet in a better caſe than ever *Adam* was.

Queſt. 10. How may that be?

Anſw. By going to the Lord Jeſus Chriſt, Rom. 8. 1. *There is therefore now no condemnation to them that are in Chriſt Jeſus.* Rom. 8. 33, 34. *Who ſhall lay any thing to the charge of God's elect? It is God that juſtifieth: Who is he that condemneth? It is Chriſt that died, yea, rather that is riſen again.*

Queſt. 11. But what is it to go to Chriſt?

Anſw. To go to Chriſt, is to * embrace him in his *a* Perſon, and *b* Offices, and to reſt *c* intirely and cloſely upon him for *d* pardon of ſin, and *e* eternal life; being deeply *f* ſenſible of the want and worth of him. Joh. 1. 12. *To as many as* [*received*] *him, he gave power to become the ſons of God, even to as many as believed on his Name.* John 3. 36. *He that believed* [*on the Son*] *hath life.* 1 Cor. 1. 30. *And of him are ye in Chriſt Jeſus, who of God is made unto us Wiſdom, Righteouſneſs, Sanctification, and Redemption.* Acts 4. 12. *Neither is there Salvation in any other,* &c. Acts 13. 39. *And by him all that believe are* [*Juſtified from all things*] *from which ye could not be Juſtified by the Law of Moſes.* Iſai. 45. 22. *Look unto me, and be ye ſaved.* Acts 2. 37. *Now when they heard this, they were pricked to the heart,* &c.

* *John* 1 12.
a *John* 3. 36.
b 1 *Cor.* 1. 30.
c 1 *Acts* 4. 12.
d *Acts* 12. 29.
e *Iſai.* 45. 22.
f *Acts* 2. 37.

Queſt. 12. Bnt will Chriſt receive me, if I go unto him?

Anſw. Yes, yes; He is more ready to receive thee, than thou are to come to him. Luk. 15. 20. *And he, aroſe and came to his Father. But when he was yet a great way off, his Father ſaw him, and had compaſſion on him, and ran and fell on his neck and kiſſed him.* The Son doth

but

but go, the Father ran: if he had but received him into the houſe, it had been much; but he fell on his neck, and kiſſed him. He beſpeaks him much after that rate he expreſt himſelf to returning *Ephraim*. *My Bowels are troubled for him: I will ſurely have mercy on him*, Jerem. 31. 20. There is not the leaſt Parentheſis in all the pages of Free Grace, to exclude a Soul that is ſincerely willing to come to Chriſt.

Queſt. 13. But how may it appear that he is willing to receive me?

Anſw. Make trial of him thy ſelf. If thou did but know his heart to poor ſinners, you would not queſtion it. Believe what he ſaith in the Goſpel; there thou ſhalt find that he is a willing Saviour: for therein thou haſt, Firſt his moſt ſerious invitations, *Matth.* 11.28. *Come unto me ye that are weary and heavy laden.* Iſai. 55.1. *Ho, every one that thirſteth, come ye to the waters.* Theſe ſerious Invitations are, Secondly, backt and confirmed with his Oath, *Ezek.* 35.11. *As I live I deſire not the death of a ſinner.* Thirdly, amplified with pathetical wiſhes, ſighs and groans, *Matth.* 23.29. *Oh that thou hadſt known, even thou, at leaſt in this thy day.* Fourthly, Yea, delivered to them in undiſſembled tears, *Matth.* 23.37,38. *He wept over it, and ſaid, O Jeruſalem, Jeruſalem.* Fifthly, Nay, he hath ſhed not only tears, but blood, to convince thee of his willingneſs. View him in his dying poſture upon the Croſs, ſtretching out his dying arms to gather thee, hanging down his bleſſed head to kiſs thee: every one of his wounds was a mouth opened to convince thee of the abundant willingneſs of Chriſt to receive thee.

Queſt. 14. But my ſins are died in grain: I am a ſinner of the blackeſt hue; will he receive and pardon ſuch an one?

Anſw. Yea, Soul, if thou be willing to commit thy ſelf to him, Iſai. 1.18. *Come, now let us reaſon together: Though your ſins be as ſcarlet, I will make them as ſnow; though they be red like crimſon, I will make them as wool.* See *p.* 10, 11.

Queſt. 25. This is comfortable news; but may I not

delay

delay my cloſing with him for a while, and yet not hazard my eternal happineſs, ſeeing I reſolve to come unto him at laſt ?

Anſ. No. There muſt be no delays in this caſe: Pſ. 119. 60. *I made haſt and delayed not to keep thy commandments.*

Queſt. 16. Why may I not defer it, at leaſt for a little while ?

Anſ. For many weighty reaſons this work can bear no delays. Firſt, the offers of Grace are made to the preſent time, Heb. 3. 15. *While it's ſaid to day, harden not your heart.* There may be a few more days of God's patience, but that is unknown to thee. Secondly, your Life is immediate uncertain; how many thouſands are gone into Eternity ſince the laſt Night ? If you can ſay to ſickneſs when it comes, Go, and come again another time, it were ſomewhat. Thirdly, Sin is not a thing to be dallied whith. Oh! who would be willing to lie down one Night under the guilt of all his ſins ? Fourthly, delays increaſe the difficulty of Converſion : Sin ſtill roots itſelf deeper, habits are the more ſtrengthened, and the heart ſtill more hardned. Fifthly, There be thouſands now in Hell, that periſh through delays : Their Conſciences often urged and preſt hard upon them, and many reſolutions they had, as thou haſt now ; but they were never perfected by anſwerable executions, and ſo they periſht. Sixthly, Thy way of ſinning now is deſperate ; for every moment thou art acting againſt clear light and conviction ; and that is a dreadful way of ſinning. Seventhly, There can be no ſolid reaſon for one hours delay; for thou canſt not be happy too ſoon : And be ſure of it, if ever thou come to taſte the ſweetneſs of a Chriſtian Life, nothing will more pierce and grieve thee than this, that thou enjoyedſt it no ſooner.

Qu. 17. Oh, but the pleaſures of ſin engage me to it, how ſhall I break theſe cords and ſnares ?

Anſ. That ſnare may be broken by conſidering ſolemnly theſe five things. Firſt, that to take pleaſure in ſin, is an argument of a moſt deplorable and wretched

ſtar-

ſtate of Soul. What a poyſonful nature doth it argue in a Toad, that is ſucking in nothing but poyſon and filth wherever he crawls! Oh what an heart haſt thou! haſt thou nothing to find pleaſure in, but that which makes the Spirit of Chriſt ſad, and the hearts of Saints ache and groan; which digged Hell, and let in endleſs miſeries upon the world? Secondly, think that the miſery it involves thee in, is infinitely beyond the delights it tempts thee by: It doth but delight the ſenſual part and that but with a brutiſh pleaſure; but will torment thy immortal Soul, and that for ever. The pleaſure will quickly go off, but the ſting will remain behind. *I taſted but a little honey on the top of my rod* (ſaid *Jonathan*) *and I muſt die*, 1 Sam. 14.43. Thirdly, Nay, that's not all; but the Lord proportions wrath according to the pleaſures ſouls have had in ſin, *Rev.* 18.7. *How much ſhe hath lived deliciouſly, ſo much torment and ſorrow give unto her.* Fourthly, What doſt thou pay, or, at leaſt, pawn, for this pleaſure? Thy ſoul, thy precious ſoul, is laid to ſtake for it: and in effect thus thou ſaveſt, when thou deferreſt the cloſing with Chriſt upon the account of enjoying the pleaſures of ſin a little longer: Here, Devil, take my Soul into thy poſſeſſion and power; if I repent, I will have it again; if not, it is thine for ever. Oh dearb ought pleaſures!

What is the the world? A great exchange of ware,
Wherein all Sorts and Sexes cheapning are:
The Fleſh, the Devils, ſit and, cry What lack ye?
When moſt thay fawn, they moſt intend to rack ye.
The wares are cups of joy, and beds of pleaſure;
There's goodly choice, down-weight, and flowing meaſure.
A ſoul's the price, but they give time to pay
Upon the Death-bed, or the Dying-day.
Hard is the bargain, and unjuſt the meaſure,
When as the price ſo much outlaſts the pleaſure. Quarles.

Laſtly, It's thy groſs miſtake to think thou ſhalt be bereaven of all delights and pleaſures, by coming under the government of Chriſt: For one of thoſe things in which

which his Kingdom conſiſts, is joy in the Holy Ghoſt, *Rom.* 14.17. Indeed, it allows no ſinful pleaſures to the ſubjects of it, nor do they need it; but from the day thou cloſeſt in with Chriſt, all thy pure, real, and eternal pleaſures and delight begin and bear date. When the Prodigal was return'd to his Father, then, ſaith the Text, *They began to be merry*, Luke 15. 24. See *Acts* 8. 5, 6. No, no, Soul, thou ſhalt want no joy; for the Scripture ſaith, *They ſhall be abundantly ſatisfied with the fatneſs of thy houſe, and thou ſhalt make them drink the rivers of thy pleaſures; for with thee is the fountain of light*, &c. Pſal. 36. 8, 9.

Qu. 18. But how ſhall I be able to undergo the ſeverities of Religion? There are difficult Duties to be done, and an heavy croſs to be taken up; theſe be the things that daunt me.

Anſ. If Pain and Suffering daunt thee, how is it thou art not more out of love with ſin than with Religion? For it is moſt certain, that the Sufferings for Chriſt are nothing to Hell, the juſt reward and certain iſſue of ſin: the pains of Mortification are nothing to the pains of Damnation. There is no compare betwixt ſuffering for Chriſt, and ſuffering from Chriſt, Matth. 5. 29. *If thy right hand, or eye offend thee, cut it off, and pluck it out: It is profitable for thee that one member ſuffer, than that the whole body be caſt into Hell.* Secondly, thou ſeeſt the worſt, but not the beſt of Chriſt. There be Joys and Comforts in thoſe difficult Duties and Sufferings, that thou ſeeſt not. Col. 1.24. *Who now rejoice in my ſufferings.* Jam. 1.2. *My Brethren, count it all joy when ye fall into diverſ temptations*, &c. Thirdly, Great ſhall be thy aſſiſtance from Chriſt, *Phil.* 4.13. *I can do all things through him that ſtrengthens me. The Spirits helps our infirmities*, takes the other end of the burden, *Rom.* 8.26. What meaneſt thou to ſtand upon ſuch terms, when it is Heaven or Hell, eternal Life or Death, that lie before thee?

Qu. 19. But to what purpoſe will all my endeavours to come to Chriſt be? unleſs I be elected, all will be to no purpoſe.

Anſw.

Anſ. True: If thou be not elected, thou canſt not obtain him, or happineſs by him: But yet, that is no diſcouragement to ſtrive. For in thy unconverted ſtate, thy Election or Non-election is a ſecret to thee; the only way to make it ſure, is by ſtriving and giving all diligence in the way of duty, 2 *Pet.* 1.10. And if you ponder the text well, you will find, that Election is not only made ſure in the way of diligence and ſtriving; but Calling is put before it, and lies in order to it. Firſt ſecure thy effectual Calling, and then thine Election.

Qu. 20. But I have no ſtrength of my own to come to Chriſt by; and is it not abſurd to urge me upon Impoſſibilities in order to my Salvation?

Anſ. Firſt, Certainly you are more abſurd in pleading and pretending your impotence againſt your duty: for you do think you have a power to come to Chriſt, elſe how do you quiet your Conſcience with Promiſes and ſolves of Converſion hereafter? Secondly, Though it be true, that no ſaving Act can be done without the concurrence of ſpecial Grace; yet this is as true, that thy inability to do what is above thy power, doth not excuſe thee from doing what is in thy power to do. Canſt thou not forbear, at leaſt, many external acts of ſin? And canſt thou not perform, at leaſt, the external acts of duty? Oh, if thou canſt not come to Chriſt, yet, as the blind man, lie in the way of Chriſt; do what thou canſt do, and confeſs and bewail thine impotency that thou canſt do no more. Canſt thou not take thy Soul aſide in ſecret, and thus bemoan it; My poor Soul, what wilt thou do? Oh what will become of thee, thou art Chriſtleſs, Covenantleſs, Hopeleſs, and, which is moſt ſad, ſenſleſs and bowelleſs. O! thou canſt not bear the infinite Wrath of the Eternal God, whoſe Almighty Power will be ſet on work to torment ſuch as thou art, and yet thou takeſt no courſe to prevent it. Thou ſeeſt the buſie diligence of all others, and how the Kingdom of Heaven ſuffers violence by them; and art not thou as deeply engaged

gaged to look to thy own happineſs, as any in the world? Will Hell be more tolerable to thee than others? Oh what a compoſition of ſtupidity and ſloth art thou? Thou liveſt after ſuch a rate, as if there were neither Fire in Hell to torment thee, nor Glory in Heaven to reward thee. If God and Chriſt, Heaven and Hell, were but dreams and fables, thou couldſt not be leſs affected with them. Ah, my Soul! my Soul! my precious Soul! Is it eaſie to periſh? Wilt thou die as a fool dieth? Oh that men would but do thus, if they can do no more!

And now, Soul, you ſee what death is, that you have made ſo ſlight of; and what is the only way that we, poor Sons of Death, have to eſcape its ſting. You have here ſeen the vanity of all your pleas and pretences againſt Converſion, and the way to Chriſt prepared and caſt up for you. Now, Sirs, I beg you in the name of God that made you, and as if I made this requeſt upon my bended Knees to you, that you will now, without any more delay, yield your ſelves to the Lord. Soul! I beſeech thee, haſt thee into thy Chamber, ſhut thy door, and beſpeak the Lord after ſome ſuch manner as this, before thou dareſt to launch out into the Deeps again:

O dreadful and glorious Majeſty! thou haſt bowels of mercy, as well as beams of glory: I have heard the ſounding of theſe bowels for me this day. Lord, I have now heard a repreſentation of the grim and ghaſtly face of Death! Ah! I have now ſeen it as the King of Terrors, as the door of Eternity, as the Parting-point, where ſinners take their eternal farewel of all their delights. I have ſeen this black Prince mounted on his pale Horſe, and Hell following him. I have been convinced this day, that if he ſhould come and fetch away my Soul in that condition it is, Hell would follow him indeed. Lord! I have now heard of the Prince of Life alſo, in whoſe bleeding ſide Death hath left and loſt its envenomed ſting; ſo that though it may kill, yet it cannot hurt any of his Members. To this glorious Redeemer I have now

been invited; all my pretences against him have been confuted, and my Soul in his Name assured of welcome, if I come unto him, and cast my self upon him. And now, Lord, I come, I come, upon thy call and invitation; I am unfeignedly willing to avouch thee, this day to be my God, and to take thee for my portion. Lord *Jesus*, I come unto thee; thy Clay, thy Creature moves towards the Fountain of pity, look hitherto: Behold a spectacle of misery. Bowels of mercy, hear, behold my naked Soul, not a rag of righteousness to cover it; behold my starving Soul, not a bit of bread for you to eat; ah! it has fed upon wind and vanity hitherto: Behold my wounded soul bleeding at thy foot; every part, Head and Heart, Will and Affections, all wounded by sin. O thou compassionate *Samaritan*, turn aside, and pour thy Soveraign blood into these bleeding wounds, which like so many opened mouths plead for pity. Behold a returning submitting Rebel, willing to lay down the weapons of unrighteousness, and to come upon the knee for a pardon. Oh I am weary of the service of sin; I can endure it no longer. Lord Jesus, thou wast anointed to preach glad tidings to the meek, and to proclaim liberty to the Captives, and the opening of the prison to them that are bound. Come now, and knock off those fetters of unbelief; Oh set my soul at liberty that it may praise thee! For so many years Satan hath cruelly tyrannized over me, oh that this might be the acceptable year of the Lord, and the day of the salvation of my God! Lord, thou wast lifted up to draw Men unto thee; and indeed thou art a drawing Saviour, a lovely Jesus. I have hitherto slighted thee, but it was because I did not know thee: mine eyes have been held by unbelief, when thou wast opened in the Gospel; but now I see thee as the chiefest of ten thousands. Thou art the glory of Heaven, the glory of Earth, the glory of *Sion*; and oh that thou wouldst be the glory of my Soul! I confess, I am not worthy that thou shouldst look upon me; I may much rather expect to be trampled under the feet

of

of Juſtice, than to be embraced in thine arms of Mercy; and that thou ſhouldſt rather ſhed my polluted blood, than ſprinkle thine own upon me. But Lord, what profit is there in my blood? Wilt thou purſue a dryed leaf? Shall it ever be ſaid, that the merciful King of Heaven hang'd up a poor ſoul that put the rope about its own neck, and ſo came ſelfcondemningly to him for mercy? O my Lord! I am willing to ſubmit to any terms, be they never ſo hard and ungrateful to the fleſh. I am ſure whatever I ſhall ſuffer in thy ſervice, cannot be like to what I have ſuffered, or am like to ſuffer by ſin: henceforth be thou my Lord and Maſter; thy ſervice is perfect freedom; be thou my Prieſt and Prophet, my Wiſdom and Righteouſneſs, I reſign up my ſelf unto thee: my poor Soul with all its faculties, my body with all its members, to be living inſtruments of thy glory. Let *Holineſs to the Lord* be now written upon them all; let my tongue henceforth plead for thee, my hands be lifted up unto thy teſtimonies, my feet walk in thy ways. Oh let all my affections, as willing ſervants, wait upon thee, and be active for thee. Whatever I am, let me be for thee; whatever I have; let it be thine; whatever I can do, let me do for thee; whatever I can ſuffer, let me ſuffer for thee. O that I might ſay before I go hence, My beloved is mine, and I am his! Oh that what I have begged on Earth, might be ratified in Heaven! My Spirit within me ſaith, *Amen.* Lord Jeſus, ſay thou. *Amen.*

BRITISH
1 AU 79
MUSEUM

FINIS.